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CHRISTIAN WORK IN LATIN AMERICA

SURVEY AND OCCUPATION

MESSAGE AND METHOD

EDUCATION

Being the Reports of Commissions, I, II and III, presented to the Congress on Christian Work in Latin America, Panama, February, 1916, with a general introduction and full records of the presentation and discussion of each report.

Published for the Committee on Cooperation in Latin America

by

THE MISSIONARY EDUCATION MOVEMENT
New York City

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THE INCEPTION AND HISTORY OF THE CONGRESS

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INCEPTION AND HISTORY OF THE CONGRESS ON CHRISTIAN WORK IN LATIN AMERICA

I. PREPARATORY WORK

The Congress on Christian Work in Latin America, held February 10 to 20, 1916, began long before that date. Its sessions could never have been held, had not earlier movements and unanticipated opportunities opened the way. The opening of the Panama Canal in 1914 centered as never before the attention of the whole world upon Latin America. The subsequent appearance of a number of noteworthy studies of Latin-American history, development and life made this interest much more definite and challenged the religious world to a similarly scientific study of Latin America's spiritual history. The closer political relations which have sprung up between some of the Latin-American states and the United States tended to develop and cement a friendly relationship of increasing significance. The multiplication of gatherings over matters of common interest, such as the Panama Pacific Exposition, the Pan American Scientific Congress, and the mutual visits of diplomats and financiers served to break down in considerable measure the long established barriers of reserve, misunderstanding and dislike which have, in the past, so deeply affected the intercourse of Latin America and other parts of the civilized world. The hour seemed timely for holding, under the impressive cooperation of some fifty denominational and interdenominational organizations, of a congress for the thorough-going, scientific yet sympathetic study of the religious life and needs of the Latin-American republics.

Of greatest importance, however, among the factors which opened the way for the Congress was the series of earlier attempts at unity and purpose of action regarding the foreign mission enterprise which gradually developed into a world-wide program of missionary extension, maintained and guided with strategic comprehensiveness. The Congress at Panama was only the last and in some respects the most striking of these gatherings.

The first interdenominational missionary conference ever held outside of the mission field was the one called together in 1854 in New York City, on the occasion of the visit of Dr. Alexander Duff to the United States. There were present 150 delegates and 11 missionaries. The chief result was a perceptible increase of interest in the United States in the missionary enterprise.

In 1860 a somewhat similar conference was held in Liverpool, and in 1888 gatherings far larger and more representative were held in London. By common consent it began to be understood that an international gathering of this character should be held in each decade. Not, however, until 1900 was a conference held in North America, which could even be called "ecumenical." At this conference, assembled in New York City, there were present some seventeen hundred delegates and six hundred foreign missionaries. This gathering constituted a great apologetic for foreign missions at a time when missions were being fiercely assailed. It exerted a powerful influence on churches of America and Europe which were the supporting agencies of the foreign missionary enterprise.

The World Missionary Conference at Edinburgh in 1910 marked a still greater advance in missionary strategy and science. Those who had been present at the previous Ecumenical Conference were impressed by the difference between the basis and organization of the two gatherings. At New York City the thinking of the Conference was guided by individual opinion expressed by chosen speakers. At Edinburgh commission reports, prepared with the utmost care, formed the basis of all

the discussions. Each commission had some two years for the preparation of its report. No such authoritative investigation of missionary problems had ever been undertaken before. The pains taken in the production of the reports were fully justified, not only because of their completeness and range, but also because they played a most important part in the furtherance of a new science of missions on the field, so ably initiated at the China centennial of 1907.

In another respect the World Missionary Conference was unique. It was the first conference of its kind where membership was largely confined to officially appointed delegates from recognized Societies, the proportion of each Society being determined on the basis of the strength of the work done by it in the mission field. This scheme of organization gave the Conference a representative character and a deliberative efficiency, such as no previous conference had enjoyed.

Two outgrowths of the Edinburgh Conference have added greatly to the missionary strategy of to-day. The Conference unanimously appointed a Continuation Committee charged with the duty of continuing the investigations so well begun by the commissions and of promoting the plans agreed upon by the Conference as being desirable. This Committee later authorized its chairman, Dr. Mott, to hold sectional and national conferences in the mission fields of Asia, at which the conclusions of or the problems raised by the Edinburgh Conference could be reviewed by representative missionaries in active service. Twenty-one of these gatherings were held in India, Malaysia, China, Korea and Japan between October, 1912, and May, 1913. They set a new standard of missionary investigation and reached conclusions of very great value for all who are students of cooperative missionary enterprise.[1]

The Edinburgh Conference also voted to recommend the organization in Great Britain and in North America

[1] The findings of these conferences were published by the Chairman under the title, "The Continuation Committee Conferences in Asia, 1912-1913."

of boards for the study of the problems of missionary preparation. These boards, acting on behalf of the whole group of missionary Societies in each region, are giving themselves to a careful study and formulation of proper standards of enlistment for foreign missionary service and of wise methods of preparation for it. They are also influencing the development of educational institutions adequate to furnish the proper training for missionary service at all stages of preparation.

What seemed at the outset, to those who had been present at the Ecumenical Conference at New York in 1900, a matter of deep regret turned out fortunately. At that Conference Latin America was given consideration along with all the rest of the world, but some German Societies objected to the introduction of Latin America among the mission countries to be discussed at Edinburgh, on the grounds of its being, nominally at least, Christian, and because a proper use of current terminology and a truly scientific method of survey would exclude Latin America from consideration along with non-Christian lands, because of the essential difference of the problems to be considered. A similar exclusion was the price of the complete cooperation of all elements of the established Church in England. Consequently, for the time being, the representatives of Latin-American missions agreed to their omission at the Edinburgh Conference, reserving at the same time the privilege of identifying themselves at some future time with a movement for a Latin-American conference.

It was inevitable that the scientific movement with respect to missions among non-Christians, which was given so great an impetus at Edinburgh would, sooner or later, become operative with respect to missions in Latin America. An incident, however, which occurred between sessions at Edinburgh proved distinctly germinal in its significance. Many of the Boards sending delegates to Edinburgh maintain work in Latin America as well as in non-Christian lands. While limited as to the number of delegates each Board might send, they were not required to choose delegates solely with respect to work done

among non-christians. In this way a number of missionaries bore delegates' credentials, whose work had been in Latin-American lands, either among the pagan Indians,—these tribes being within the purview of the Conference, or among other populations in Latin America excluded from the Edinburgh discussions. A group of these missionaries assembled one noon at luncheon, in order to discuss together the needs of their fields. The meeting was of such interest that another meeting was planned to which should be invited a number of the secretaries of the mission Boards who were responsible for work in Latin America. At this second meeting all agreed that, at some time in the future, Latin America should have a conference to do for all its mission interests what the Edinburgh Conference was doing in such a splendid way for the mission enterprise in other parts of the world. The secretaries present agreed to give their hearty support at the opportune time. A committee was appointed to draw up a statement to be presented to the North American churches. This Committee consisted of Dr. H. K. Carroll, Chairman; the Rev. S. G. Inman, Secretary, and the Reverends J. W. Butler, William Wallace, H. C. Tucker, Alvaro Reis, and G. I. Babcock. The following extracts are taken from this statement which was published in the leading church papers of the United States:

"The undersigned delegates to the World Missionary Conference, rejoicing over the success of that great gathering and the impulse it must give to the evangelization of the non-Christian world, feel constrained to say a word for those missions in countries nominally Christian that were not embraced in the scope of the Edinburgh Conference.

"We do not stop to inquire whether the dominant Churches in these lands are or are not Christian Churches, or whether they are or are not faithful to their duty; we only affirm that millions and millions of people are practically without the Word of God and do not really know what the Gospel is. If Christ's followers are under obligation to give the Word of Life to those who are stran-

gers to it; to tell those who have a form of godliness without the power thereof that they may have both; to show those who have never received the Holy Ghost that the privilege is theirs for the asking; to rouse those who have a name to live and are dead to seek the abundant life—if these are obligations pertaining to discipleship anywhere, they are obligations to the populations above described.

"The Church must not forget that missions in the Latin and Oriental Christian countries are and long have been a legitimate part of the foreign missionary enterprise of the leading foreign missionary Societies of the United States and Canada. As such they could claim the right to consideration in any World Missionary Conference. The American Societies in waiving the claim did not admit that these missions to peoples nominally Christian are not properly foreign missions and ought not to be carried on; but yielded their preference in view of the fact that foreign missions in Great Britain and in Continental Europe mean missions to non-Christian peoples, and that British and Continental societies are organized on this narrower basis. This and other facts made it clear to the American Executive Committee that if the Conference were to unite all Protestant Churches it must be on this basis; and the World Conference was restricted by the addition of the words 'to consider missionary problems in relation to the non-Christian world.' The Committee was justified in making the concession. The Conference was a glorious demonstration of the loyalty of Protestant Christianity to Christ, of its unity of spirit, and of its purpose of active cooperation in evangelizing the world."

Some two years later the Foreign Missions Conference of North America, the most representative missionary body in North America, through its Committee of Reference and Counsel, made arrangements for a Conference on Latin America, to be held in New York City. This conference was one of a series which had been previously held, under the auspices of the Committee of Reference and Counsel, on work in China, in Japan, and

in Mohammedan countries. The special committee appointed to make arrangements for this Latin-American conference consisted of Dr. Robert E. Speer, Chairman, Drs. S. H. Chester, William I. Haven, William F. Oldham, W. W. Pinson, R. J. Willingham and Mr. John W. Wood.

The conference was held in New York City, March 12 and 13, 1913, and was attended by representatives of thirty different organizations, including missionary secretaries and missionaries at home on furlough. Its proceedings were published by the Committee of Reference and Counsel of the Foreign Missions Conference of North America in a pamphlet of two hundred pages, entitled "Conference on Missions in Latin America." Curiously enough, there was no mention made at this meeting of the conference on the field, which had been proposed at Edinburgh. It resulted, however, in the appointment of a committee "to deal with the whole subject of the work in Latin America and especially with the question of cooperation, and to make any presentation they may deem desirable to the Boards." The following members were appointed to serve on this committee: Dr. Robert E. Speer, Chairman, Drs. L. C. Barnes, Ed F. Cook, William F. Oldham, and Mr. John W. Wood.

The first activity of this committee, which was designated as the Committee on Cooperation in Latin America, was the summoning of a special meeting of those interested in affairs in Mexico, during the meeting of the Foreign Missions Conference at Garden City, L. I., in January, 1914. At that time revolutionary conditions in Mexico had caused most of the missionaries to leave that country. A propitious opportunity was thus afforded for the readjustment of mission work in Mexico, so as to bring about a decrease in the overlapping of territory and a great increase of cooperation in educational work and in the production of literature. The Committee was at this time instructed to enlarge itself by inviting each one of the Boards responsible for work in Latin America to elect its own representative to serve on the Committee. The Committee then pro-

ceeded to call a conference of secretaries and missionaries of Boards doing work in Mexico, at Cincinnati, June 30 to July 1, 1914. A full acount of the far-reaching results of this conference is given in the Appendix to the report of Commission VIII. (See Vol. III). It resulted in friendly action of a sweeping character, readjusting the territorial boundaries of a number of missions and achieving many practical plans for cooperation.

The next activity of the Committee on Cooperation was the issuing of a letter to the missionaries in Latin America, stating the purposes and program of the Committee, making some general suggestions of cooperation in the work of education and of publication, and asking the opinion of the missionaries regarding the wisest time and place for holding a general conference on missions in Latin America. The letter also invited a judgment regarding the holding of one conference for all of Latin America, or of two, one in the southern portion and one in the northern portion of Latin America. The question was also raised regarding the character of the conference, whether it should be one of missionary leaders for the study of important missionary problems, or one of leaders and missionaries, organized with a view to beginning a great evangelistic campaign throughout Latin America.

This letter was largely delivered in person to the missionaries in each country by the Rev. S. G. Inman, a missionary of the Christian Woman's Board of Missions in Mexico, who was then visiting Porto Rico, Jamaica, Panama, Peru, Chile, Argentina, Uruguay and Brazil. He had good success in meeting with representative groups of missionaries and in securing their opinions concerning the proposed conference. The most important group was gathered at Montevideo, in June, 1914, under the auspices of the Young Men's Christian Association. Primarily organized by and on behalf of the secretaries of the Young Men's Christian Association in Brazil, Uruguay, Argentina, and Chile, yet a number of leading missionaries in South America had been invited to attend

the conference. It was thus the first international missionary conference ever held in South America, and proved invaluable as a means of indicating the proper organization of the greater Conference that was to come later. It organized its discussions on the basis of commission reports which were presented and discussed at the rate of one a day throughout the ten 'days' session of the conference. This gathering was directly interested in the students of South America and the problems of the educated classes. Its investigations were of very great importance in making clear the need of work among these classes, and in indicating the lines of development which such work should take. The conference reached the unanimous opinion concerning the proposed larger gathering that one should be held for all Latin America, and that its membership should be limited to leaders who had given their time to the study of missionary problems.

The first meeting of the enlarged Committee on Co-operation was held in New York, on September 22, 1914. Fifteen Boards were represented at this meeting. The formal organization of the Committee was completed by the election of Dr. Robert E. Speer as chairman, of Dr. William F. Oldham as vice-chairman, and Dr. Lemuel C. Barnes as recording secretary. A decisive vote that the Conference should be held was taken and the time was largely devoted to the discussion of pertinent details. Reports from the field had indicated an overwhelming judgment in favor of holding one inclusive, deliberative gathering. Several suggestions had been made regarding the place. The United States was unavailable, since there was a general consensus of opinion that the conference should be held in Latin America, particularly in order to indicate to the Latin-Americans themselves that the conference invited their cooperation and was not to be a means of forcing upon them North American ideas. Buenos Aires and Rio de Janeiro, the two largest cities in Latin America, were thoughtfully considered as locations. It seemed impossible to carry a representative company to such a distant place as Buenos Aires. Rio

de Janeiro was almost as far away. Moreover, Portuguese is the language spoken in Brazil, while most of the missionary work in Latin America is done in Spanish. After a very thorough discussion the decision was reached to hold the conference in Panama at a date to be fixed by the Committee on Arrangements. This committee was constituted as follows: Dr. William F. Oldham, Chairman, Dr. C. L. Thompson, Mr. E. T. Colton and Mrs. Anna R. Atwater.

The Committee on Cooperation voted to secure, if possible, for the work of organizing and promoting the Conference, the services of some strong missionary in Latin America. The Chairman, Dr. Robert E. Speer, later visited the annual meeting of the Christian Woman's Board of Missions in Atlanta and requested that Board to release the Rev. S. G. Inman for this executive secretaryship. This request was granted, the Board generously agreeing to continue Mr. Inman's salary while he was thus occupied. An office was opened in the Presbyterian Building, at 156 Fifth Avenue, New York, on November 5, 1914.

A letter was immediately addressed to the European missionary Boards doing work in Latin America, asking their cooperation in the development of the Conference. Later on, the following were appointed as a British Corresponding Committee:

Sir Andrew Wingate, K.C.I.E., Chairman,
The Rev. John H. Ritson, M.A., Secretary,
The Rev. C. W. Andrews, B.A.,
The Rev. Alan Ewbank, M.A.,
The Rt. Rev. Bishop Hassé,
The Rev. C. J. Klesel,
John Davidson, Esq.,
Charles Earle, Esq.,
Charles May Walker, Esq., J. P.,
Peter F. Wood, Esq.

These gentlemen did faithful work in preparing for the Conference in as far as the limits imposed upon them by the war permitted.

At the first meeting of the Committee on Arrangements the date for the Conference was set at February 10-20, 1916. Several considerations made this date necessary, although it was nearly a year earlier than had been previously contemplated. This made necessary the doing in half the time originally contemplated all the complicated work involved in the organization of the Congress and the investigations of its Commissions.

Eight Commissions were appointed, with the following Chairmen and Vice-Chairmen:

I. Survey and Occupation:
   Mr. E. T. Colton, Chairman,
   The Rev. C. W. Andrews, B.A., Vice-Chairman,

II. Message and Method:
   The Right Rev. William Cabell Brown, D.D., Chairman,
   President W. Douglas Mackenzie, D.D., LL.D., Vice-Chairman,
   Sir Andrew Wingate, K.C.I.E., Vice-Chairman,

III. Education:
   Professor Donald C. MacLaren, Chairman,
   Professor Ernest D. Burton, D.D., Vice-Chairman,
   President Henry Churchill King, D.D., LL.D., Vice-Chairman,

IV. Literature:
   Professor Andrés Osuna, Chairman,
   The Rev. John H. Ritson, M.A., Vice-Chairman,
   Mr. James Wood, Vice-Chairman,

V. Women's Work:
   Miss Belle H. Bennett, Chairman,
   Mrs. Ida W. Harrison, LL.D., Vice-Chairman,

VI. The Church in the Field:
   The Rev. Bishop Homer C. Stuntz, D.D., Chairman,
   The Rev. Arthur J. Brown, D.D., Vice-Chairman,
   The Right Rev. Bishop Hassé, Vice-Chairman,
   The Rev. Bishop Walter R. Lambuth, D.D., Vice-Chairman,

VII. The Home Base:
Mr. Harry Wade Hicks, Chairman,
The Rev. G. Campbell Morgan, D.D., Vice-Chairman,

VIII. Cooperation and the Promotion of Unity:
The Rev. Charles L. Thompson, D.D., Chairman,
The Rev. Henry Haigh, D.D., Vice-Chairman.

These commissions were organized and the general scope of their investigations determined by December, 1914. An appeal was sent out at that early date for the cooperation of Latin-American missionaries through the careful study of specific topics and the contribution of theses or syllabi relating to them. This appeal met with a response which was of real value to each executive committee.

The first public announcement of the Conference was made at the meeting of the Foreign Missions Conference in Garden City, L. I., in January, 1915. One full session was given to the discussion of the plans already formulated, Dr. Robert E. Speer, Dr. William F. Oldham, Dr. John R. Mott, Dr. T. B. Ray, Bishop Arthur S. Lloyd and Mr. Inman participating. Another period was dedicated to earnest prayer for the undertaking.

By February, 1915, all but two of the commissions were measurably advanced in their work. On February 24 the chairmen met in New York City with the officers of the Committee on Arrangements to revise and complete the list of membership in each commission, to appoint an executive committee for each one and to determine important questions of detail. At this meeting the tentative outlines of each commission report as prepared by the executive secretary of the Congress were discussed and adopted. In order that the public might be informed of the developing plans and especially that the churches might be enlisted in prayer for the Conference, a meeting was held that evening, which although addressed by the chairmen of the eight commissions, who outlined the plan for their reports, was largely given to prayer. A similar meeting was held

at Nashville, on March 10, 1915. The whole day was given to conference with the representatives of the southern mission Boards and an evening session was held to arouse public interest.

As the work of the conference began to be heavier it was decided to enlarge the Committee on Arrangements, and the following men were added to that Committee: Dr. L. C. Barnes, Dr. Arthur J. Brown, Mr. Frank L. Brown, Dr. William I. Haven, Mr. Harry Wade Hicks, Mr. Charles D. Hurrey, Bishop Arthur S. Lloyd, Dr. John R. Mott, Mr. E. E. Olcott, the Rev. Delavan L. Pierson, Mr. Fennell P. Turner and Mr. John W. Wood.

Immediately after the New York meeting a copy of the outlines adopted was sent to each member of the organized commissions, along with the notification of his appointment, with the request that he make a careful study of certain indicated details. Soon after, questionnaires were prepared and sent out by most of the commission chairmen to a large number of people who were competent to furnish trustworthy information regarding matters under investigation.

Many of the contributions received as a result of these appeals were of exceptional value. One single contribution from Ecuador contained a fresh, careful study of that field which outranked in value all the obtainable books concerning the country. The chairman of the sectional conference in Chile sent in one communication of one hundred pages of exceptionally useful material for the Commission on Education. Rarely, if ever before has such a store of material from expert sources been gathered on the religious, educational, and social conditions of Latin America. These replies could not be quoted in full in the reports prepared for the Congress at Panama, but copies of all with any value have been deposited in the Missionary Research Library at New York, properly indexed for future use by investigators. From these and other contributions, from the hundreds of answers to the questionnaires and from much research in libraries and by correspondence the first

drafts of the commission reports were prepared. These were given a very thorough discussion at a conference held at Caldwell, N. J., June 9-10, 1915, attended by the chairmen of the eight commissions, members of their executive committees and members of the Committee on Arrangements. The positions taken in each report were scrutinized and the various reports adjusted so as to avoid contradictions or undue repetitiousness and to preserve a proper balance.

The importance of this Caldwell meeting can hardly be overemphasized. It was necessary, in view of the many questions being raised concerning the purposes of the Conference, that the attitude which the Conference was to take should be clearly defined. The following resolution was passed:

"*Resolved,* That this Conference strongly recommends that those who are making arrangements for the Panama Conference, as well as all writers and speakers at the Conference, bear in mind that, if the best and most lasting results are to be obtained, while frankly facing moral and spiritual conditions which call for missionary work in Latin America, and while presenting the gospel which we hold as the only adequate solution of the problems which those conditions present, it shall be the purpose of the Panama Conference to recognize all the elements of truth and goodness in any form of religious faith. Our approach to the people shall be neither critical nor antagonistic, but inspired by the teachings and example of Christ and by that charity which thinketh no evil and rejoiceth not in iniquity but rejoiceth in the truth.

"In the matter of Christian service, we will welcome the co-operation of any who are willing to cooperate in any part of the Christian program. We should not demand union with us in all our work as the condition of accepting allies for any part of it."

At this meeting a number of missionaries from Latin America were present. They helped to impress upon all present a realization of the tremendous task before the group, and to call forth a greater willingness to assume

a huge burden of responsibility. Henceforth many began to give large blocks of their time to the work of preparation.

Two other important steps were taken about this same time. The first was a change of name. The Conference had been announced at first as the "Conference on Christian Work in Latin America." In the first bulletin it was referred to as the "Latin-American Missionary Conference." Objections were raised to the latter title for the twofold reason that national Churches as well as missionary organizations were to be represented and that the term "missionary" is displeasing to educated Latin-Americans, when applied to their interests. The name "Congress on Christian Work in Latin America" was finally adopted, the word Congress being substituted for Conference, because the latter in Spanish and Portuguese implies a lecture, while the former denotes a deliberative body.

Another important action was the appointment of an Advisory Committee. Such a committee of experts, interested in the public life of Latin America, Europe and North America, seemed highly advisable to promote by their cooperation, and by their presence, if possible, the wide range of discussion and the free exchange of values of all kinds. The following men served on this committee:

John R. Mott, LL.D., Chairman,
The Rev. Francis E. Clark, LL.D.,
The Hon. John W. Foster,
Col. Sir Thomas Hungerford Holdich,
Sir Robert John Kennedy,
The Hon. W. M. Ladd,
The Rev. G. Campbell Morgan, D.D.,
His Grace, the Archbishop of the West Indies,
Mr. E. E. Olcott,
Dr. José Carlos Rodriguez,
The Hon. Charles H. Sherrill,
Provost Edgar F. Smith, Ph.D., LL.D.,
The Rev. Josiah Strong, D.D.,
Mr. E. B. Sturges.

Soon after the Caldwell meeting, on July 2, an editorial committee, with Dr. Frank K. Sanders, the Director of the Board of Missionary Preparation, as chairman, and Mr. Charles H. Fahs of the Missionary Research Library, as secretary, was appointed to assume the responsibility of coordinating, unifying and organizing the reports before they were put into printed form. During July and August the reports, one by one, were completed by the chairmen and their associates, reviewed by the editorial committee and prepared for publication. In proof sheets these reports were sent out to the hundreds of regular correspondents already appointed and to many others in the Americas and Europe, who were regarded as capable of expert judgment regarding the matters treated.

The desire to make very explicit and clear the character of the Congress as a cooperative effort was given additional expression at a most important meeting of the Committee on Arrangements, on August 6, 1915. So great was the interest not only among the members of the Committee but also among a number of those working on commissions, that many of them came considerable distances to New York City from their summer homes for the purpose. At this meeting the following statement concerning the spirit of the Congress was adopted:

"Realizing the ever-increasing interdependence of the civilizations of the world, and especially those of North and Latin America, as well as those of both with that of the continent of Europe, the Congress at Panama has been called in order:

"First—To obtain a more accurate mutual knowledge of the history, resources, achievements and ideals of the peoples so closely associated in their business and social life.

"Second—To reveal the fact that these countries may mutually serve one another by contributing the best in their civilizations to each other's life.

"Third—To discover and devise means to correct such defects and weaknesses in character as may be hindering the growth of those nations.

"Fourth—To unite in a common purpose to strengthen the moral, social and religious forces that are now working for the betterment of these countries, and to create the desire for these things where absent.

"Fifth—To discover the underlying principles upon which true national prosperity and stability depend, and to consider ways and means by which these principles may be put into action and made effective."

The question was discussed at this gathering of the advisability of inviting representatives of the Roman Catholic Church to the Congress. As a result the following invitation was adopted and sent to many of the leaders in the different Churches, including those of the Roman Catholic Church:

"All communions or organizations which accept Jesus Christ as Divine Saviour and Lord, and the Holy Scriptures of the Old and New Testament as the revealed Word of God, and whose purpose is to make the will of Christ prevail in Latin America, are cordially invited to participate in the Panama Congress, and will be heartily welcomed."

The work of developing the Congress had by this time greatly increased in volume. The executive office of the Congress was moved from 156 Fifth Avenue to the nineteenth floor of 25 Madison Avenue, New York, where by the kindness of the Committee of Reference and Counsel larger quarters were placed at the disposal of the office at the interdenominational missionary headquarters. Soon the whole floor became to a considerable degree a Panama Congress office. The several secretaries with headquarters at 25 Madison Avenue took on enlarged burdens in an effort to see that all preparations for the Congress were being made in an adequate manner. The Editorial Committee met daily in the assembly room around a large table piled high with reports. The chairman of the Committee on Delegates gave much time to this work in the rooms adjoining those of the Student Volunteer Movement. Other offices were requisitioned by chairmen and members who were devoting themselves to the commission reports. The chairman of

Commission I. spent a month in an office on the same floor, where, with clerical assistance, he carefully organized the great volume of valuable suggestions which were turned in to him. The Rev. J. H. McLean of Chile, Professor Andrés Osuna of Mexico, and others from Latin America, who were giving generously of their time to various phases of the varied task, thus furnishing continually the valuable viewpoint of the field, found desk room for more or less prolonged periods. Sometimes two or three meetings of subcommittees were going on at the same time, while a constant stream of people were interviewing the executive secretary.

The value of the criticisms received from missionary soil can hardly be overestimated. In many cases they were worked out by groups of missionaries who came together for the purpose of giving their united attention to the task. As fast as these reached the office in New York they were classified, compared with great care and arranged for the thoughtful study of the chairman of each commission, his available executive committee members, the executive secretary of the Committee on Arrangements and the Editorial Committee. This small group reviewed the criticisms or suggestions, passed judgment upon them and made additional suggestions.

At a meeting at Garden City, L. I., on November 16, 17, 1915, the larger questions which had grown out of these processes of criticism were considered by a representative group of forty-five leaders and decisions were made regarding them. Each report was then turned over to the Editorial Committee, which, with the chairman of the Commission concerned, assumed final responsibility for the preparation of the reports for presentation at Panama. Quotations were verified, disagreements in statements of fact in different parts of the report of a single commission, or in the reports of different commissions were eliminated through appeals to the best available sources of information, and all the reports were reduced to a single, typographical style. The judgment of the Editorial Committee was final on all matters of phraseology, the order of paragraphs, paragraph head-

ings and all details which would increase the clearness of each report. While the treatment in many cases had to be drastic, it was the general understanding that the judgment of each commission would be followed in regard to the content of its report, unless modified at Garden City, while the judgment of the Editorial Committee would prevail in matters of form and tone.

A majority of the reports were printed and distributed in time to be read by the delegates on their way to the Congress at Panama. A fruitful use was made of the voyage by many delegations who discussed, day by day, each report in its final printed form, and recorded their suggestions for the later use of the Editorial Committee. At Panama the chairman of the Editorial Committee received many such criticisms or corrections, many of them of far-reaching importance.

The responsibility for editing the reports for their final printing was assigned at Panama to a small group consisting of the executive secretary of the Committee on Cooperation, the chairman of the Commission concerned and the Editorial Committee. The eight reports as now published in these volumes will repay careful study. They embody much material never printed before and likewise bring together much more which has been available heretofore to scholars alone.

From the very outset of the organization of the Congress it was realized that one of the most important elements in its sucess would be the securing of the right kind of delegates. It was decided that these should include leaders of the national Churches, missionaries, officers and members of mission Boards, Christian laymen from North America and Europe, and earnest men from Latin America interested in the spiritual development of their people, irrespective of their ecclesiastical relationships. Mission Boards sustaining agents in Latin America were allowed four delegates each, with an additional delegate for each $20,000 of annual expenditure in Latin America, and an additional allowance also of half as many visitors as delegates. Visitors were permitted to attend all sessions, but not to take part in the

discussions. Other organizations and Societies directly interested in Latin America, though not having agents in the field, were invited to send one delegate each. The Committee on Arrangements reserved a certain number of places to fill from those who, while not included among representatives of Boards, were desirable because of their official position, their familiarity of the problems to be discussed at Congress, or the part they had taken in its preparation.

Practically all Societies invited to send delegates, with the exception of those prevented by the war, elected their full quota, giving the most painstaking efforts to select those whose experience and wisdom would enable them to bring to the deliberations of the Congress constructive suggestions for larger service and to carry back to their constituencies the vision of a great program of advance.

Much of the success of the organization of the Congress was due to the "Bulletin." There were five issues of this publication during the year preceding the Congress, with a circulation of 5,000 copies each, distributed among the missionaries on the field and to those closely connected with the movement at the home base. Beside giving a general idea of the progress of the preparation of the commission reports, the problems of organization, and the development of the regional conferences, it interpreted the attitude and spirit of the Committee on Arrangements. The suggestions concerning intercessory prayer contained in each issue were widely used and with large evidence of definite results. Besides the "Bulletin" itself, hundreds of mimeographed documents were circulated among smaller groups working on special phases of the work of organization.

One of the most helpful details of the preparatory work was the issuance of a prayer leaflet which was prepared by Bishop Hassé and the Rev. Alan Ewbank, of the European Corresponding Committee. Many thousands of copies of this leaflet were carefully distributed where they would be most conscientiously used. No sooner had the first edition of these leaflets been sent

out than the results began to be evidenced in a remarkable way.

It had been realized from the very beginning that because of the peculiar problems involved, there was more than ordinary need that the Church should give itself to prayer for this Congress. There were critical moments when human wisdom seemed powerless to solve delicate situations, involving racial and ecclesiastical differences. At times, with misunderstanding of friends and the opposition of enemies, it seemed possible only to "stand still and see the salvation of the Lord." His demonstrated leadership, in answer to the united prayer of the churches, of special intercessory groups and of individuals in all parts of the world, bringing harmony and cooperation out of all the confusion, gave a fresh and unmistakable demonstration of the power of intercessory prayer.

In view of the fact that the Congress was not held at the home base, but on the field itself, a much larger place in the preliminary organization was given to national leaders and missionaries than was the case at any other previous gathering. These were appointed as members of Commissions, whereas before they had acted only as correspondents. They organized strong committees in the various regional centers to cooperate with the Committee on Arrangements in New York, to carry out a program based on the reports of commissions for the regional conferences just as for Panama. This active participation was not without its difficulties, since those at the home base and those on the field, viewing the problem from quite variant angles, frequently differed. But on the whole this plan proved to be of great advantage, and gave to the entire enterprise a balance and strength unsurpassed at any other like gathering. One supremely helpful result was the necessity laid upon the committee at the home base to study persistently and to consider sympathetically the feelings and even the prejudices of the people of those lands whose mission work was under consideration. The holding of regional conferences immediately after the Congress itself, to which were sent

large deputations of representative leaders to impart to those countries the general conclusions of the larger gathering and to suggest their adoption as far as possible in each field, were novel but very important details of the larger plan.

Regional conferences were planned for the following centers: Lima, Santiago, Buenos Aires, Rio de Janeiro and Barranquilla in South America; Havana and San Juan in the West Indies; Mexico City for Mexico and Central America. The last mentioned conference had to be indefinitely postponed on account of political conditions. Local committees were appointed for each conference which made the arrangements, following substantially the plans made for the Congress. Commissions of investigation were appointed which covered minutely for each district the subjects investigated continentally by the commissions of the Congress. This twofold scheme of research proved of inestimable value, not only in the exact, detailed reports made to each conference, but in the cooperation thus enforced at each stage between the home base and the field. The regional conference committees secured a prompt response to all sorts of requests made to the missionaries of each district by the Congress commissions; they read as a group the proof sheets of all the Congress reports; and they gave invaluable advice throughout the whole period of preparation. At least one of the local chairmen was released from his regular work for several months in order to give his whole time to the work of his regional committee. The plans of the regional committees were greatly forwarded through the helpful visits early in the period of preparation of several members of the Committee on Arrangements of the Congress. Dr. John R. Mott visited Cuba, Mr. E. T. Colton, Porto Rico, and Mr. Frank L. Brown the four South American centers.

The closing weeks of 1915 were a time of solicitude. Aside from the pressure of the tasks involved in the adequate preparation for a representative gathering at Panama, a series of special problems demanded solution. Marked opposition expressed by local ecclesiastical au-

thorities at Panama to the holding of the Congress caused much pressure to be brought upon the Committee on Arrangements to reconsider the question of the place of meeting. Not a few important leaders in political, educational and commercial relations with Latin America expressed the fear that the Congress, by injecting elements of religious strife, would harm pan-American relations, which were giving promise of a happy development. Some religious leaders in North America feared that the Congress would have the effect of postponing Christian unity in North America and the rest of the world by fostering an attitude of bitter hostility toward the Roman Catholic Church. Many sincere and deeply earnest missionaries in various Lain-American fields desired the abandonment of the Congress on the opposite ground that it would represent, under the ruling of the Committee on Arrangements mentioned above, a surrender to Roman Catholicism. As a climax the British Corresponding Committee, finding a full representation of its interests impracticable on account of the demands of the war, made request that the Congress be postponed until after the close of the war.

The challenge of these difficuties raised up new friends and ample support. Quiet in the consciousness of right motives, wise plans and fair methods, the Committee on Arrangements went steadily ahead with the preparations, believing that only by a demonstration could these various misunderstandings be cleared away. The European Societies were urged to fill their quotas from their representatives in Latin America, which they did to a large degree, and the original date and place were not changed.

At the annual gatherings of the Foreign Missions Conference, the Home Missions Council, the Missionary Education Movement, and other interdenominational agencies in New York in January, where the missionary leaders of the United States and Canada were brought together, the Panama Congress was the prominent topic. A few days later the delegates from the North were on their way to meet those from the South, most of whom

had left some time before in order to reach Panama on the opening day. The reports from all delegations show that practically all the time *en route* to Panama was given to the study of the commission reports, to discussions relating to the Congress and to prayer for God's guidance in its deliberations.

2. THE HISTORY OF THE CONGRESS

Panama proved to be the place of all places for such a gathering as the Congress on Christian Work in Latin America. Its location at the crossroads of the nations, where men and products of all peoples pass to and fro, at the half-way house between North and South America, at the scene of the mightiest physical accomplishment of North America and of the greatest single contribution of man to South America, impelled the Congress to think in world terms and to plan for the seemingly impossible.

The surpassing engineering and sanitary achievements of the Canal Zone were impressive and instructive to all, especially to the delegates from the South, while the social and religious institutions and atmosphere of Panama gave the delegates from the North an idea of general conditions in many of the Latin-American lands which furnished a new background for their thought on missionary work. The local committee at Panama, headed by Mr. H. A. A. Smith, the auditor of the Canal Zone, achieved its work of preparation most admirably, and the citizens of the Canal Zone as well as those of the city of Panama extended a very cordial welcome.

The official sessions of the Congress were held in the commodious Hotel Tivoli, where most of the delegates were also entertained. This arrangement proved to be most convenient and profitable, welding the delegates more and more closely together, as the Congress proceeded, by friendly personal chats in the dining room, on the verandas, and around the literature exhibit, as well as during the sessions. Whether mingling informally in these groups or sitting in the sessions of the Congress, the spectator was impressed with the repre-

sentative character of the Congress personnel. Representatives of fifty different organizations, presidents and professors of educational institutions, officials of Government, officers of mission Boards, heads of great business concerns, authors of notable books, missionaries of nation-wide influence, judges, and engineers, leaders of life in twenty-two different nations—all contributed to make the Congress a notable gathering. The number of delegates was limited in order to insure an assemblage, every member of which would be able to make a real contribution to the solution of the momentous problems before the Congress.

The representation was about equally divided between Latin America and the rest of the world, there being 149 representatives from the former and 155 from the United States, Canada, England, Spain and Italy. This did not include 174 accredited visitors from Panama and the Canal Zone representing government officials and other prominent citizens, and the some sixty hostesses who generously opened their homes to delegates.

There were some who had feared lest the Congress would be inhospitably received at Panama. On the other hand *The Star and Herald,* the leading newspaper of Panama, welcomed the Congress with this interesting editorial:

"The religious conference now in session here will probably not settle anything. It may be wise enough not to attempt it. . . . But it cannot fail to do good. Good men getting together make the other sort feel lonesome. They also make each other feel stronger. They are a strong and distinguished looking body of men, and they may show some of us that Christians are still very much alive, even if we grow pessimistic over present-day conditions. . . . We welcome these gentlemen, and trust that they may enjoy their stay, and take home with them a feeling that Panama is worth their while, and they will do all they can at home to help their young sister republic to realize the best ideals as time goes on."

The opening session of the Congress was held Thursday afternoon, February 10, beginning at 3 P. M., with Dr. William F. Oldham, D.D., chairman of the Committee on Arrangements, as presiding officer, who offered a tender and searching petition to God for a blessing upon the sessions of the Congress. An address was then given on "Our Attitude and Spirit," by Dr. Robert E. Speer, the chairman of the Committee on Cooperation in Latin America, following which prayers were offered in English, Spanish and Portuguese, the three languages of the Congress. The Congress was organized by the election of the officers and committees.* Professor Eduardo Monteverde, of the University of Uruguay, was chosen president of the Congress, Dr. Robert E. Speer, chairman of the Congress when in session as a working body, the Rev. S. G. Inman, executive secretary, and Dr. John R. Mott, chairman of the Business Committee.

The Congress was peculiarly fortunate in being guided throughout the ten days by men whose large experience, acquired at many similar gatherings, was given unstintedly to the Congress, as it faced many most delicate and difficult problems involved in the uniting for a common Christian service in Latin America, peoples of such widely diverse heredity and training as came together at Panama from the many different nations. The Business Committee sat for protracted periods daily. Much time was given to the preparation of the agenda for commission reports, so as to assure the discussion by the Congress of the most vital questions involved. The sessions of the committee were open to others than members, and when important questions were to be discussed those outside its membership who were especially interested were invited to be present and to express their opinions. The most significant work of the Business Committee was that of framing a resolution, to which further reference will be made later, providing for a

* These will be found duly listed, in the appendix of volume three.

committee for the continuation of the work begun by the Congress.

The address of welcome was delivered by Señor Le Fevre, Minister of Foreign Affairs of the Republic of Panama. In such words as the following he expressed the genuine welcome that was voiced on every hand:

"Impelled by a deep feeling of cordiality and goodwill, I come to welcome you in the name of the Panamanian Government at this opening session of the Congress on Christian Work in Latin America.

"I desire to express the deep appreciation I feel for the honor you have conferred upon me by this kind reception. It is my desire to return this compliment in the most worthy manner, not because of the formalities of etiquette, but because I wish with all sincerity to contribute to the success of meetings like these which help to bring to my country elements of the highest civilization to which all good citizens aspire." *

The general order of procedure was as follows: The morning and afternoon sessions were given to the discussion of the commission reports and to a period for meditation and intercession. The evening sessions were devoted to platform addresses. One report was considered each day. These voluminous documents, each averaging more than a hundred pages of printed matter, had, in the main, been sent to the delegates for study before arrival in Panama. The chairman of the particular commission was allowed thirty minutes at the beginning of the discussion for the presentation of the salient features of the report and had fifteen minutes in which to close the discussion of the theme. The remainder of the morning and afternoon sessions, with the exception of half an hour for the devotional period, were given to seven-minute addresses made by those who had previously announced on cards their purpose to speak. When the chairman announced a speaker he also called out the name of whomsoever was to follow: This one came to the platform, so as to be ready to begin his re-

* His complete address will be found in Volume III. of this report, with the other addresses, and the minutes of the Congress.

marks, as soon as his predecessor had stopped speaking. This system served most advantageously by giving uniform treatment to all, by encouraging each speaker to prepare carefully what he was to say, to plunge directly into his theme, leaving out all irrelevant matter, and by permitting a maximum number to take part without excluding any contribution of real importance. In order, however, to make it certain to each delegate that there was perfect liberty of expression and no disposition whatever to limit any one in speaking his whole mind, Chairman Speer at several times during the discussion of the most vital questions put aside all restrictions and announced that any one was free to rise in his seat and to give frank expression to his feeling. This invitation was freely accepted, but a unity of spirit so possessed everyone that not once, even in the heat of discussion, was there a violation of the announced principle of the Congress that, "while frankly facing moral and spiritual conditions," our approach should be "neither critical nor antagonistic, but inspired by the teachings and example of Christ and by that charity which thinketh no evil and rejoiceth not in iniquity, but rejoiceth in the truth."

The details of organization had been most carefully worked out. A daily bulletin was published in which were printed the minutes of the preceding day, all announcements, and the agenda for the discussion of that day's commission report, avoiding thus the necessity of reading these from the platform. In many other ways it was evident that much study had been given to keeping the machinery of the Congress from intruding itself on the attention of the delegates to the exclusion of the more important and far-reaching business for which the gathering had been assembled.

At the close of each morning session, during the devotional half-hour, chosen leaders presented very briefly the challenge to faith and prayer in such themes as "The Secret of a Mighty Work of God," and "Christ's Vision of the Unity of All Believers." The time was then given to intercession. These periods were really the times when the Congress was melted together, and be-

came a unit of purpose to serve a common cause. As Christ was lifted up, self was abased, and every delegate was called to see and love the field as his Saviour saw and loved it. The manifestations of the Spirit in these half hours assured the results of the whole program.

The Congress planned for but one official service on Sunday. At this time its members were invited to the National Institute of Panama to hear Dr. John R. Mott deliver an address on "The Religious Significance of the World War," at which the Secretary of Education of Panama presided. This was only one of the courtesies extended by the officials both of the Panamanian Government and that of the United States. The officials of the Canal Zone invited the delegates to inspect the canal, taking them through the interesting portions on one of the government barges.

The last official session of the Congress adjourned at 4 P. M., on Saturday, February 19. Most of the delegates took part in meetings at Panama on the following Sunday or attended the impressive dedication of the home of the American Bible Society in Colon.

The last hour of the Congress on Saturday afternoon when Dr. George Alexander spoke on "Jesus Christ, the Same Yesterday, To-day and Forever," after which the whole company passed together into the holy place of prayer, was a time when the actual experience of unity in Christ transcended all talk about it, and for that hour at least fulfilled in the lives of those who were there the great prayer of our Lord.

There was a deep feeling as the Congress drew to a close that it would be wrong not to provide for some continuance of its spirit and for such practical cooperation among the various agencies represented as would enable them to work together effectively. The Committee on Cooperation already in existence seemed to be the proper organ for such a purpose. Without a dissenting vote, acordingly, the Congress passed a resolution, which is quoted elsewhere, authorizing this Committee to act as the continuing body to carry out the spirit of the discussions at Panama.

Aside from the official meetings of the Congress a great number of services were held in the churches, halls, club houses, and military posts in Panama City, Colon, and all along the fifty-mile line of the Canal. Simultaneous meetings were held each night in Panama at the Union American Church, the Sea Wall Methodist Church, the Wesleyan Church, and the National Baptist Church. No church on Fifth Avenue in New York City ever had a week of greater speakers than did one of these little churches in Panama. On the Sunday the Congress was in session the delegates addressed more than seventy services in Panama, Colon and intermediate points. The whole isthmus was profoundly affected by this combined message from some of the greatest religious leaders of the two continents. Not even at the Edinburgh Conference was a more comprehensive plan carried out to give the general public opportunity to hear the leaders attending the Congress. The spirit of helpfulness and unity of welcome displayed at all times by the citizens of the Canal Zone and Panama was nowhere more prominently manifested than in connection with these meetings. The Panama Railroad gave passes to all speakers traveling on its lines. Automobiles, coaches, and personal guides helped others. Much effort was spent in advertising speakers, opening halls, and arranging in the best way for the comfort of speakers and of the crowds that attended these gatherings.

The community's interest in the Congress was further shown in the large space given by the two daily papers to reporting its proceedings. At first there was evident an air of suspicion, with an apparent unwillingness to give adequate attention to the presence and activities of the Congress. But the representative character of the Congress and its constructive purposes soon began to be understood; and from a few paragraphs at first the English daily gradually came, in the last few days, to give some three pages to the proceedings and addresses of the Congress. The Spanish daily published in full the basis of the Congress and answered editorially

an anonymous pamphlet that was circulated in the streets, attacking the Congress, saying that the scurrilous pamphlet was not the work of a Panamanian and that the author should be expelled as a pernicious foreigner.

The Panama Congress has provided an object lesson of love and fairness and right spirit in dealing with difficult problems of missions and church relationships. It has promoted friendship and has added to the stock of interacial goodwill. It has led to a new interest at home in Christian work in Latin America. It has brought together in sympathy and trust and common purpose leaders of the evangelical Churches of North and South America. It has breathed new courage and hope into the hearts of lonely and scattered workers. It has led to a clearer discernment of the need of cooperation in tasks which are too great to be compassed in aloofness. It has sounded a call to a fuller fellowship of faith and race and to a recognition of the fact that not geography, nor political sympathy, nor commercial interest, nor science, nor trade, but only Christ can ever unite the nations of the North and South or of the East and West.

3. THE CONTINUATION COMMITTEE

The Panama Congress was not an achievement; it was a process of discovery. It did not discharge responsibility; it provided the altitude and the atmosphere essential to vision. Imperative opportunity and challenging need in twenty promising republics were revealed by it. The most tangible evidence that the Congress was not considered an end in itself is that it set about to bring things to pass through the creation of a "continuation committee." The most practicable and effective means were employed. The interdenominational "Committee on Cooperation in Latin America," which had projected the Panama Congress and the regional conferences, was requested to enlarge its membership and activity. The new Committee comprises both representatives of the home base and the Church in the field, to

insure complete coordination of plans and performance. To secure the fullest cooperation of the sending and supporting Societies, every mission Board doing work in any part of the Latin-American field, has been asked to appoint a representative to serve on the Committee. For convenience of administration, an American and Canadian Section and a European Section are provided. Thus, for the first time, the task before the Christian Churches in Latin America, which is a single task, is the field of effort of one broadly representative cooperative body.

The resolution calling for the continuance and the enlargement of the Committee on Cooperation in Latin America, to serve as the Continuation Committee, was unanimously passed at the Panama Congress as follows:

The members of the Panama Congress on Christian Work in Latin America recommend:

I. That the Committee on Cooperation in Latin America be enlarged and reconstituted so as to consist of the following:

1. An American and Canadian Section composed of one representative of each mission agency of the United States and Canada which is sending and maintaining missionaries in Latin America, and of a number of coopted members not exceeding one-half of the number appointed as representatives of the various American and Canadian mission agencies, of which coopted members at least one-half shall be delegates in attendance upon this Congress.

2. A European Section composed of one representative of each mission agency of Great Britain and of the Continent of Europe which is sending and maintaining missionaries in Latin America, and of a number of coopted members not exceeding one-half of the number appointed as representatives of the various British and Continental mission agencies.

3. *Ex-officio* members consisting of the chairman and the secretary of the committee or council

representing the Missions and Churches of each country or group of countries in Latin America.

(Note.—It is understood that the functions of the Committee are consultative and advisory, not legislative and mandatory.)

II. That there be an annual meeting of the American and Canadian Section, and also of the European Section.

III. That the American and European Sections of the Committee shall each have an Executive Committee numbering approximately one-third of the total membership of the Section.

IV. That the Executive Committee of each Section shall, as a rule, meet once each quarter to carry out the general policy and instructions of the Section.

V. Owing to the fact that the European missionary Societies with work in Latin America have been unable to be as fully represented at the Panama Congress as would have been the case under normal circumstances, the perfecting of their part of the organization will obviously have to be deferred until such time as the conditions are, in the judgment of the European missionary leaders, favorable for such action. The Congress would express the earnest hope, however, that this indispensable cooperation on the part of the European mission agencies may be developed as rapidly as possible.

VI. That the American and Canadian Section should, as may be desired by the cooperating bodies, take steps promptly to give effect to the findings of the various Commissions in the light of the discussions of the Congress, so far as the cooperation of the missionary agencies of the United States and Canada is concerned.

VII. That the matter of ways and means of common action between the American and European Sections shall be worked out after the European Section shall have been organized.

VIII. That the *ex-officio* members representing the Latin-American committees be regarded as eligible to attend the meetings of both the American and European Sections.

The organization of the European section must necessarily wait until the war is over. But the American and Canadian Section immediately began its work, holding two meetings before the delegates left Panama. Other mission Boards have appointed representatives since then, until now, at the time of publication, Sept., 1916, the American and Canadian Section of the Committee on Cooperation in Latin America has the following membership:

*Dr. Robert E. Speer, Chairman,
*The Rt. Rev. William Cabell Brown, D.D., Vice-Chairman,
Bishop William F. Oldham, D.D., Vice-Chairman,
*The Rev. S. G. Inman, Executive Secretary,
Mr. James H. Post, Treasurer,
*Mr. E. T. Colton, Chairman Committee on Survey and Occupation,
*President Henry C. King, D.D., Chairman Committee on Education.
*Rev. L. C. Barnes, D.D., Chairman Committee on Literature,
*S. Earl Taylor, LL.D., Chairman Committee on Home Base,
*Mr. E. E. Olcott, Chairman Committee on Finance,
Mr. Marshall C. Allaben,
Mrs. Anna R. Atwater,
Rev. Enoch F. Bell,
Rev. Charles M. Boswell, D.D.,
Mr. Frank L. Brown,
Rev. J. G. Brown, D.D.,
Miss Carrie J. Carnahan,
*Rev. S. H. Chester, D.D.,
*Rev. Ed F. Cook, D.D.,
Rev. Paul de Schweinitz, D. D.,
Rev. William I. Haven, D.D.,
Miss Mabel Head,
*Miss Margaret E. Hodge,
Rev. S. S. Hough, D.D.,
Mrs. William F. McDowell,

Rev. A. McLean, LL.D.,
Rev. M. T. Morrill, D.D.,
*John R. Mott, LL.D.,
Mr. John R. Pepper,
*Rev. T. B. Ray, D.D.,
Rev. C. J. Ryder, D.D.
Rev. Frank K. Saunders, Ph.D.,
Rev. George Smith,
Miss Clarissa H. Spencer,
Elder W. A. Spicer,
Rev. Charles E. Tebbets,
Rev. Charles L. Thompson, D.D.,
Rev. James I. Vance, D.D.,
Mrs. Katherine S. Westfall,
Rev. L. B. Wolf, D.D.,
Mrs. May L. Woodruff,

* The Executive Committee.

The Committee has established an office at 25 Madison Avenue, New York, in the company of other interdenominational missionary enterprises, and is busy in its new work. Four subcommittees are carrying out special lines of investigation and cooperation. Correlation with the field is going on apace through the continuation committees of the regional conferences. What has been done in this most interesting and helpful way is recounted in the volume on the regional conferences. In carrying out the findings of the Panama Congress the executive office is doing all it can to make itself serviceable—to the missionaries, both while they are on the field and on furlough, to the mission Boards as they undertake to strengthen and enlarge this work and to remedy overlapping and overlooking, and to the public that is concerned in bringing the fullest blessings of the Kingdom to Latin America.

THE REPORT OF COMMISSION I
ON
SURVEY AND OCCUPATION

Presented to the Congress on
Friday, February 11, 1916

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THE REPORT OF COMMISSION I ON SURVEY AND OCCUPATION

CHAPTER I

INTRODUCTION

For the purposes of the Congress the term Latin America will be extended to include: (1) Cuba, Haiti, Santo Domingo (or the Dominican Republic), Porto Rico and the other islands of the West Indies; (2) Mexico, British Honduras, Guatemala, Honduras, Salvador, Nicaragua, Costa Rica and Panama (with the Canal Zone); (3) Venezuela, Colombia, Ecuador, Peru, Bolivia, Chile, Argentina, Uruguay, Paraguay, Brazil and the three Guianas, French, Dutch and British. These lands have a total area of 8,459,081 square miles[1] and a population of 80,203,902, against which we may set, for the purposes of comparison, the 108,679,000 souls inhabiting the area of 6,557,700 square miles which constitute Anglo-Saxon America. Politically, Latin America is composed of twenty republics, ten to the north and ten to the south of the Panama Canal, with which we group colonies of France, Great Britain, Holland and Denmark and territory administered by the United States.

The basic ideals of the civilization chiefly prevailing throughout this area are derived from Spain and Portugal, the nations by which they were mainly colonized,

[1] "Statesman's Year-Book," 1914, used as the basis for nearly all statistics.

but French influence has long been powerful, not to say predominant, especially among the cultured classes. The two great languages spoken are Portuguese in Brazil and Spanish elsewhere, save for several considerable Indian populations and the numerically small European colonies. Haiti speaks French. Generally speaking, Latin-American culture is a composite of Southern European origin, widely distributed in some countries, in others more restricted to the ruling class. In their religious life the cultured communities have for many generations known only Roman Catholic conceptions and observances, but have, to an alarming extent, drifted away from personal connection with any form of organized religion. There are not a few large tribes which are wholly pagan, and many of the less favored people have retained Indian rites and ideas from their ancestors.

It is a mistake to think that the Latin-American countries are a unit. Several racial stocks exist in greatly varying proportion. The countries differ greatly as regards commercial and political progress, education and social development. In any one given country there is likewise wide divergence in the status of the various classes of society. "In general, there is less progress in those nations where there was a large indigenous population, such as is found in Mexico, Peru, etc. These people were made practically slaves, and their development was thus stunted and their over-lords also yielded themselves to self-indulgence because there was no necessity for labor."[1] In only a few of these nations is a middle-class beginning to appear.

Disheartening as it may sound to the investigator desirous of attaining general conclusions with all speed, it is nevertheless true that the best advice with which he can set out is to avoid hasty generalizations and to give himself to the patient synthesis of a multitude of separate and ofttimes conflicting details. The task is great but not baffling. It invites the Christian statesman.

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[1] Nevin O. Winter.

CHAPTER II

THE SIGNIFICANCE OF LATIN AMERICA TO THE LIFE OF THE WORLD

I. ITS CONTRIBUTIONS TO CULTURE

a. In Literature and Art.

The flower of Latin America's civilization is worthy of its most honored inheritances. The "intellectuals" in the capitals and other centers of learning compare favorably with the corresponding groups in any part of the world. As students they are found in every nation of Latin Europe, and in growing numbers in Britain and the United States. A rich and abundant literature is in existence from other generations, and this is growing apace by the productions of the indefatigable writers of the present day. In the language of a discerning critic, "the equipment and productiveness of some of these scholars is amazing. For example, Ernesto Quesada, the Argentine sociologist, has a private library of 25,000 books and his published works fill a five-foot shelf. Those of his compatriot, the jurist Estanislao Zeballos, who has collected for himself a library of 28,000 volumes, occupy nine feet of shelf room, while his unpublished manuscripts take up four feet more. Scholars and thinkers like Cornejo of Lima, Ballivián of La Paz, Letelier of Santiago and Gonzalez of Buenos Aires, would be an ornament to any people."[1]

[1] Edward A. Ross, "South of Panama," 294.

In sociological science Peru has attained distinction through the labors of Dr. Mariano H. Cornejo who has published a valuable work on sociology, "Sociologia General," and has been elected a member of the International Sociological Institute of Paris. Another Peruvian, Dr. Francisco García Calderón, has become known to English readers through his recent book, "Latin America." Numbers of such works remain unknown to other than Latin Americans for lack of translators and because of their unfamiliarity with the Spanish or Portuguese languages. The Latin Americans as a whole are poetical and are represented by many good poets. There are likewise illustrious lines of painters, sculptors, musicians, composers, singers, players and other artists of world renown. The aristocracy are liberal, almost lavish, patrons of the fine arts. The governments of several countries maintain scholarships in Europe for promising students. Certain of the larger cities maintain municipal opera houses unsurpassed in magnificence by the finest in the United States or the British Isles. It is not unusual for European celebrities like Caruso to have established their reputations in South America before they were known to North America.

b. In Scientific Research and Discovery.

When the Spanish missionaries came they established schools in Mexico and Peru to teach the Indians reading, writing and manual arts. The first universities in the new world were founded in Santo Domingo in 1538, in Peru in 1551, and in Mexico in 1553. Universities were also established in Argentina, Bolivia, Venezuela, Cuba, Chile and other sections in the sixteenth, seventeenth and eighteenth centuries. The printing press was introduced into Latin America early in the sixteenth century. Several of the present day newspapers, notably *Jornal de Commercio* of Rio de Janeiro, *La Prensa* and *La Nación* of Buenos Aires and *El Mercurio* of Santiago, in their world-wide news service are in the very front rank of journalistic enterprise. Despite the limitations of popular education within their borders, the more progressive

republics provide a creditable university education. Many of the institutions are of a high order. The University of Buenos Aires and the Faculty of Medicine of Rio de Janeiro probably send out as well equipped physicians and surgeons as do those of the Continent, although facilities for research are meagre. The physicians of Latin America receive very favorable attention at international medical conferences. A Cuban, Dr. Carlos A. Finley, discovered and announced the communication of yellow fever by mosquitoes in 1881, a discovery freely credited by General Gorgas and Dr. Reed as the foundation of their later elaboration and application.

One of the most wonderful triumphs in sanitation achieved by any nation was the transforming of Rio de Janeiro, known until 1902 as "the City of Death." This was accomplished within a period of two years mainly by the efforts of a young physician, Dr. Oswaldo Cruz, seconded by the public authorities. This same physician was awarded the Gold Medal of Honor at the International Congress of Hygiene held in Berlin in 1906, and the members of the Congress, surprised by the great progress of Brazil in this direction, unanimously resolved to create a central bureau of information pertaining to studies made in tropical climates as to methods of combating yellow and other malarial fevers.

International law has been modified and enriched by such leaders as Drago and Calvo of Argentina and Ruy Barbosa of Brazil, who at the Hague conferences have brilliantly and successfully maintained positions opposed to those taken by the representatives of the greatest world powers. With the rising influence of this gifted group of jurists, it is a happy augury that their weight internationally is uniformly thrown on the side of pacification.

c. In Material Achievement.

The era of material achievement is confronting the constructive minds of Latin America. These are proving their capacity in relatively untried fields of effort. Brazil has literally rebuilt her great cities and is extending the program northward to the Amazon ports.

No amount of reading prepares for the sight which bursts upon the vision as the traveller enters the harbor of Rio de Janeiro, surrounded by the majestic Organ Mountains grandly clad with tropical foliage. The one-time synonoym for yellow fever has become a health resort, a city nearing its first million people, adorned by the hand of man as well as of God. Buenos Aires, metropolis of the southern hemisphere, is growing by ten thousands annually. With stately public buildings, networks of transportation lines, public schools, hospitals, department stores, theatres, shipping industries that serve the whole earth, university student bodies by the thousand, boulevards and parks, publications, clubs and societies of every possible human interest, no material feature of the greatest of modern cities is wanting in the world's second and third centers of Latin life.

It is well to remember, too, that Aniceto Menocal, an uncle of Cuba's president, many years ago traced out for the future construction of a canal across Central America the route which was actually followed just lately by American engineers. Two young Peruvians have become noted as aviators—Jorge Chavez and Juan Bielovucic—the former was fatally injured at Domodossola, Italy, on September 10, 1910, after having flown across the Alps. The latter flew across safely at the same point in January, 1913. That king of the air, Santos Dumont, is a Brazilian.

The streams of blessing to the world's life from Latin America will be of increasing volume with the passing of the generations. Notwithstanding the inherited passion for politics, more of the youth than formerly are preparing themselves in engineering, scientific agriculture and commerce, the productive vocations. In nearly every one of these nations a group of leaders and a constituency are either in power, or are emerging, looking forward, committed to universal education, political stability, social justice and international good will. These brought to bear in fullness upon the limitless natural resources of the countries and their patrimony will realize

the belief of most observers that Latin America's golden age is ahead and imminent.

2. ITS VAST POTENTIAL RESOURCES

a. The Undeveloped Opportunities.

Here are quantities of raw material with which to supply the world. True, Latin America has large areas to be dismissed from this reckoning. There are jungles of coarse grass that overwhelm all other vegetation, rainless regions of sandy soil, swamps and miasmatic forests. Considerable portions of the table lands of the Andes are above the timber line and lie in too high an altitude to grow corn or wheat. Many mineral deposits in the Andes are almost inaccessible. The engineering problems in constructing railroads to reach them are exceedingly difficult. But on the whole it is apparent that most of the agricultural soil has been little used where broken at all, while the mining resources have been scarcely touched. As soon as the countries are more adequately settled and scientifically developed, raw materials will pour forth in tremendous volume. The fertility of enormous sections in Brazil, Uruguay, Argentina, Colombia, Chile, Central America, Mexico, Cuba and Porto Rico cannot be surpassed anywhere in the world. The habitable, cultivable area south of the United States exceeds that of the remaining portion of the Western Hemisphere. It extends from the north temperate zone to Cape Horn, and hence has all the climatic conditions from tropical heat to arctic cold. All the varied products of the entire globe can be cultivated.

b. The Principal Products of Each Republic.

Argentina.—The chief pursuits are agriculture and stock-raising. In 1914 that nation owned a total of 123,612,000 cattle, horses, sheep, goats, mules, pigs, etc., of which 80,000,000 were sheep. The world's great packers have established bases here. Exports of all kinds amounted to about $475,000,000[1] in 1913, and the imports

[1] Statistics throughout are in gold dollars.

to over $400,000,000. Her foreign commerce outranked that of Japan, of China or of Spain.

Brazil.—Also an agricultural country, producing sugar, cotton, tobacco, timber, rubber, cocoa and nuts. At least two-thirds of the world's coffee supply and one-third of the crude rubber come from Brazil. In 1913 it had about 70,000,000 head of cattle, pigs, sheep, horses and mules. The state of Pernambuco has forty-seven sugar factories. Brazilian foreign commerce, amounting in 1913 to about $766,000,000, is still in its infancy. The imports in 1913 exceeded the exports, but in the ten years previous to 1913 the excess of exports over imports amounted to $768,000,000. The country offers a great market for hardware, implements and clothing. The mining territory has been only partially explored. Agricultural possibilities are enormous. States like São Paulo are proceeding to realize them. Virgin forests are full of rosewood and of other valuable hardwoods. The potential "white coal" in the mighty Brazilian rivers as they drop from the plateaus is incalculable. The development of a single light and power company represents millions of dollars of capital.

Chile.—The area of her agricultural land, most of which must be irrigated, is 95,000,000 acres, but less than 2,000,000 acres are under cultivation. There are also nearly 40,000,000 acres of forest land which when cleared will become splendid farming land. The remainder of Chile is sterile, but Chile's ready wealth at present is in its sterile land, because of its great nitrate beds and varied mineral veins. Chile's greatest industry is the mining of nitrates. The value of this export alone was about $120,000,000 in 1913. Her foreign commerce for the same year amounted to $270,000,000, nearly one-half as much as that of Japan.

Uruguay.—A farming and pastoral country, exporting wool, wheat, flour, corn, linseed, barley, hay and tobacco. It has a total of about 35,000,000 head of livestock. The foreign trade in 1913 approximated $120,000,000.

Mexico.—Well suited to agriculture, having both a temperate and a tropical climate. Here can be raised

all the products grown in the United States and Germany, as well as those grown in Central Africa and Ceylon. It produces corn, wheat, rubber and coffee, and has rich mining territory and what are considered among the richest deposits of petroleum in the world. The mining output has reached about $90,000,000 annually. Foreign commerce before the recent revolution amounted to nearly $250,000,000 annually.

The Caribbean Countries.—Cuba gives up almost its entire energies to the production of tobacco and sugar, and is therefore obliged to import nearly everything else needed. Her total foreign commerce in 1913 amounted to $300,000,000. Porto Rico's commerce with the United States and foreign countries in 1914 reached nearly $400,000,000. The principal products are sugar, tobacco, coffee and fruit. Cuba and Porto Rico will increasingly supply the United States with vegetables, fruits, sugar and other table articles. Haiti and the Dominican Republic have a combined foreign trade of about $45,000,000; while that of the British, French and Dutch colonies in Latin America amount to about $35,000,000.

Other Countries.—Paraguay produces a native tea and tobacco. Bolivia exports tin, copper, silver and rubber. She has extensive tracts of timber in the Eastern section. Further agricultural development will open up millions of acres in the lower levels of the interior. Peru produces gold, silver, copper, cotton, coffee and sugar and is now beginning to yield valuable rubber, hardwoods, and medicinal vegetable products. Its foreign commerce in 1913 amounted to $75,000,000. Peru's arable area is equal to the combined areas of Oregon, Washington, Idaho and California, with only seven percent. of its surface under development. Ecuador produces cocoa, panama hats, ivorynuts, coffee and rice. Colombia yields coffee, cocoa, bananas, rubber, salt, coal and iron, and has probably some of the richest mineral areas in the world. The foreign commerce amounted to about $70,000,000 in 1913. Venezuela has an immense area and great resources including mountain forests. It can grow a large variety of cereals, though its principal exports have been

cattle, cocoa, rubber and hides. The Central-American nations in 1913 had a total foreign commerce of $85,000,000.

c. The Great Waterways.

For commercial purposes Latin America has magnificent waterways. The Amazon and the Parana are among the noblest river systems in the world. Ocean navigation ascends the Amazon 2,200 miles. The Amazon comprises about 100,000 miles of waterway, of which 30,000 are navigable for steamers. For the adequate development of these latent resources capital is urgently needed. Nearly every report from correspondents closes with the words: "In order to develop the country much capital is required." In Chile, Argentina, Mexico and Peru millions of dollars will be required to develop irrigation. Vast resources are untouched because of lack of railroads. The total mileage of Latin America is 65,000. Although having forty times the area of Germany it has less than twice the railroad mileage. To reach some mineral deposits is impossible without the achievement of remarkable engineering feats which will involve huge expenditures. In some countries progress is impeded because of unsanitary conditions, annoying government regulations and revolutions. In the north the land system has prevented the laborers from securing homes, but farther south conditions improve until in Argentina some land, though not very desirable, is offered at a nominal price to settlers. Yet in 1908 there were one thousand holdings of 125,000 acres or over in Argentina.

d. The Commercial Interests.

Latin America's international trade has increased from $2,000,000,000 to $3,000,000,000 in the last ten years. The Hon. John Barrett predicts that in the next five years after the European War the international trade will grow to $5,000,000,000. Taking the whole of Latin-American trade together the United States has the largest share, but in South America alone Great Britain and Germany have had the major portion. That this trade

has been profitable is evidenced by the competition among the nations. The international trade of Latin America is three times that of China, yet China has at least five times the population, while the per capita consuming and producing power of Latin America is eighteen times that of China.

The commercial interest in Latin America on the part of foreign nations is further shown by the money invested. It is estimated that the United States has $1,000,000,000 employed in Mexico, and that Great Britain, Germany and France are not far behind. German investments in Central America amount to $75,000,000. According to the *South American Journal,* Great Britain has $3,600,000,000 invested in South America, and in 1909 the dividends from South American investments were $125,000,000. These vast sums are represented in loans, railways, ports, and industrial undertakings. No more recent figures are available, but it is safe to assume that the holdings of nearly all nations have increased. The National City Bank of New York has established branches in several of the South American cities, including Rio de Janeiro, São Paulo and Buenos Aires.

Latin America produces the raw material that the rest of the world needs, and in exchange receives manufactured articles, constituting a reciprocal trade. Her exports are largely foodstuffs and minerals. Over fifty steamship lines from Europe and twenty-five from North America ply back and forth. Japan has now entered earnestly into trade relations, especially with Peru and the West Coast. Among the nations trading with Peru, Japan ranks fourth. With the opening of the Panama Canal the West Coast trade, already amounting to $600,000,000 in 1914, having increased one hundred percent. in the last decade, is expected to be greatly accelerated.

"Latin America may already be considered as independent from the agricultural point of view; it possesses riches which are peculiar to it; coffee to Brazil, wheat to the Argentine, sugar to Peru, fruits and rubber to the tropics. Its productive capacity is considerable. It may rule the markets of the world. The systematic ex-

ploitation of its mines will reveal treasures which are not even suspected. We may say, then, that even without great industries the American continent, independent in the agricultural domain, and an exporter of the precious metals, may win a doubtless precarious economic liberty."[1]

3. ITS ABILITY TO FURNISH A HOME FOR SURPLUS POPULATIONS

a. The Sparseness of Present Populations.

Latin America is one of the few remaining large sections of the world at once productive and yet sparsely occupied. History is repeating itself in the turning thither of many to find homes under more favorable economic conditions than those under which they have been living. With an area of about 8,500,000 square miles it has a population of about 80,000,000, or less than ten persons to each square mile. Argentina, with an area of 1,153,000 square miles, has a population of about 7,500,000, or less than seven to the square mile. New York State with 49,000 square miles has a population of 9,000,000. In other words, Argentina has twenty-three times the area of New York State and about seven-ninths of the population. If Argentina were as densely populated as New York State, her people would number 220,000,000. Brazil has over 200,000 square miles of territory in excess of the whole of continental United States, but has less than one-fourth as many people. Chile, with a territory nearly as large as Norway and Sweden, has less than one-half the population.

Paraguay is larger than all the New England states. Uruguay surpasses North Dakota in size. Peru is nearly five times the size of Japan, and if it contained the same number per square mile as Japan, its population would be 280,000,000. Bolivia in area is equal to Washington, Oregon, California and Nevada. Colombia and Venezuela are two large republics with a combined area

[1] F. García Calderón, "Latin America: Its Rise and Progress," 396.

of 855,000 square miles, or equal to Austria-Hungary, Germany, France and Spain. If Colombia and Venezuela were as densely populated as was Germany in 1910, they would have 265,000,000. Dutch Guiana is nearly four times the size of its mother country, Holland. British Guiana contains more square miles than England, Scotland and Wales. French Guiana is nearly twice the size of Switzerland. Cuba and the Dominican Republic have a fourth more area than Java, but only about one-tenth of the population. Porto Rico and Haiti are more densely populated, having respectively 315 and 245 persons to the square mile. The Central American States have nearly twice the area of Italy, but only about one-seventh of the population. Mexico is a country one-fourth the size of the United States.

b. The Recent Increase of Immigration.

Argentina in 1912 received 323,000 immigrants, the majority of whom came from Italy and Spain. From 1857 to 1913 over 4,500,000 landed, half of whom were Italians and 2,175,000 were made up of Spanish, French, Russians, Syrians, Austrians, Britons, Germans, Swiss and Portuguese; North Americans and others comprise the small remainder. Of all these, 1,180,000 returned to their respective lands, leaving behind in Argentina 2,750,000 foreign-born, or about thirty-five percent. of the population. Many Italians come to Argentina to harvest the crops and return home to cut their corn.

From 1835 to 1913, 3,000,000 immigrants reached Brazil. In 1913, 193,000 landed, the majority of whom were Portuguese, Spaniards and Russians. The government assisted 63,000. A Japanese Colonization Society has sent 11,000 laborers and settlers. There are 350,000 settlers of German descent in southern Brazil. In Uruguay, with a population of 1,225,000, the foreign-born number 181,000; the Italians leading and the Spaniards coming second. Cuba is receiving some immigrants, most of these being Spanish. British Guiana has about 130,000 East Indians and is gaining additional numbers

each year. Of the 1,200,000 in Salvador, 250,000, or about one-fifth, are foreigners. In Panama, including the Canal Zone, one-seventh are foreigners. There are 35,000 Chinese and Japanese in Peru.

Summarizing, about one million immigrants entered the Latin-American countries in 1913, of whom about forty-five percent. returned. Italy and Spain supply most of the immigrants. Many Portuguese, Russians, French, Germans, Syrians, Britons, Austrians, Swiss, Japanese, Chinese, East Indians, and other people are also entering. While the number departing may appear large, it is not excessive when compared with the corresponding ebb in the United States from which twenty-five percent. reemigrated in 1913 and forty percent. in 1912. The French, Italians, Spanish and Portuguese do not have to change their type of civilization and are soon absorbed into the life of the people. The English, Germans and North Americans retain their national habits more tenaciously, but in the second and third generations are assimilative.

c. The Specific Opportunities Offered.

Considered as a field for immigration, Latin America may be divided into several sections:

(1) The tropical and forest-covered areas of Central America, Colombia, Venezuela, the Guianas, parts of Ecuador and Peru and equatorial Brazil. This section is naturally well adapted to Negroes, Indians, East Indians, and other races inured to the tropics. It has a population of about 16,000,000, but can easily sustain four or five times that number.

(2) The temperate, grassy and wooded regions of Argentina, Uruguay and Southern Brazil. This section presents no unaccustomed conditions of health to the white races. Deducting the desert sections, about one million square miles are available for settlement. It is estimated that this area will have a population of 100,000,000 by the end of the century and ultimately will be capable of supporting 200,000,000. Argentina can easily support a vastly increased population because only 50,-

000,000 of the 250,000,000 acres of tillable land are cultivated. Here is an area nearly equal to Germany with prodigiously fertile soil and easy of access to the world. It has grown in population from 1,830,000 in 1869, to 3,851,000 in 1895, to 5,480,000 in 1905, and to 7,467,000 in 1912. Uruguay equally favored has made steady advance in its population, having increased from 438,000 in 1879 to 978,000 in 1906, and to 1,225,000 in 1912. The Argentine pampa and most of Uruguay are treeless, like the prairies of the United States and of Western Canada, exceedingly fertile, and can be made to produce speedily. If settlers with some capital were to enter, the large estates would soon be divided. Brazil from its large foreign colonies in the south has already been named the "melting-pot" for the nations of Europe, and with the arrival of an industrial population and capital is advancing rapidly to develop and utilize its mighty resources.

(3) The great central plain of the Amazon and western Peru, Ecuador and Bolivia. The mountainous sections of Peru, Ecuador and Bolivia do not offer any immediate advantages for a larger number of immigrants, as they are not sufficiently fertile, and the climatic conditions, on account of their altitude, are not favorable to the unacclimated. A very small part is fit for stock raising and agriculture. The Central Amazon plain, while it abounds in fertility, is subject to inundations from sixty to eighty miles wide in some sections. Beyond this distance from the river the ground is higher, and in time will no doubt invite immigration. There are vast areas of forest in this section, and timber and rubber are the chief products.

Chile, with its agricultural and forest belts, and its arid regions, is classed alone. It has about 95,000,000 acres of cultivable land. It is said that there is an area larger than the state of Indiana in southern Chile with a richer soil and a climate much like California, where there is natural rainfall. The forests are being burned off, and the finest vegetable products in the world are being raised. Chile can sustain many more people in her present borders.

Mexico, because of its tropical and subtropical territory, is also separated from the other groups. There are 150,000,000 acres of agricultural and pastoral land, capable of taking care of at least three times its present population. Cuba and the Dominican Republic have only fifty persons per square mile, far below the limit they are capable of sustaining.

d. The Possible Future.

Latin America had a population of 15,000,000 a century ago; to-day it has about 80,000,000. Formerly immigration was restricted to the Latin race. With transportation facilities multiplying and cheapened and the Panama Canal open, these lands face all the congested areas in the world. On the east their doors open to Europe and Africa; on the west, to the millions of Asia. Latin America will have its day in the Twentieth Century. Calderon predicts a population of 250,000,000 by the end of the century. There are many who believe it can maintain a population of 500,000,000 or one-third the world's present total. Reclus makes the statement that Latin America can feed one hundred persons per kilometer, or over 2,000,000,000.

4. ITS EXPERIMENTS IN DEMOCRACY

a. Exploitation by the Conquerors.

"When the Spaniards came to the New World, they came mainly for the sake of gold. . . Few settlers came from Spain to till the land. The first object was to seize all that could be found of the precious metals, much to the astonishment of the natives, who thought that gold must be to them a sort of fetich. The next was to discover mines of those metals and make the Indians work them. The third was to divide up the more fertile districts into large estates, allotting to each adventurer his share of laborer-natives along with his share of the lands. No settlers came out to clear the ground from wood and build homes upon it, as did the colonists of New England, and those also who sought to create

a New France on the St. Lawrence. No Spaniard thought of tilling the soil himself. Why should he, when he could make others till it for him? . . . Accordingly, the invaders became a ruling caste, living on the labor of their Indian serfs, and for a long time they confined themselves to the lands on which the latter were already established."[1]

"Latin-American republics were originally colonial dependencies. They were not colonies founded, as was the great republic of the north, by men who fled from oppression to seek greater freedom in a wilderness, but by those who were sent out to exploit new lands for the benefit of the crown. The only examples they had of government were, in most cases, marked by greed, graft, favoritism, and an utter disregard for the welfare of the colonies themselves. The democratic idea of rulers chosen by the people, responsible to the people, and administering the government with disinterested devotion to the welfare of the people, was practically unknown among them. What wonder, then, that office should have been sought not for the opportunity for service, for the honor, nor even for the salary, but mainly for the openings it offered for personal enrichment. It is always hard to break with hoary traditions; and even when they have been cast off, their influence often persists for an indefinite time."[2]

b. The Rapid Winning of Independence.

Much superficial opinion prevails regarding political life in Latin America. It is about one hundred years since the colonies began to break with Spain. While there were rumblings of discontent with the conquerors as early as the sixteenth century, the real movement did not begin until 1810, in Caracas, Buenos Aires, Bogotá, and Santiago, under Miranda, Bolivar and San Martin. Sucre, Artigas, O'Higgins and Tiradentes, the forerunner

[1] James Bryce, "South America: Observations and Impressions," 454f.

[2] John Howland, *Journal of Race Development*, January, 1914, 295.

of Brazilian independence, followed in other South American countries, and Hidalgo and Morelos in Mexico. For the dénouement, the French Revolution may be named as having furnished the chief impulse; the earlier winning of their independence by the North American colonies, the example; and Spain's preoccupation with Napoleon, the occasion.

Bolivar combined Venezuela, New Granada and the province of Quito into the Republic of Colombia, but this was dissolved before his death in 1830. Bolivia became independent in 1825; Peru became independent; the former vice-royalty of La Plata was separated into Argentina, Paraguay and Uruguay; Chile became a self-governing nation. Brazil severed its relations with Portugal in 1822, was recognized by Portugal in 1825, abolished slavery in 1888 without the shedding of blood, and became a republic in 1889. In 1903 Panama became an independent state.

c. The Stability of Most of the Republics.

While there have been many revolutions, yet there have been few international wars. Latin-American countries have actually a better record for peace during the last one hundred years than has Europe. All of the strife in Latin America has caused comparably insignificant loss of life and destruction of property. "More men were killed in the first month of fighting in the present war in Europe than have been killed in a hundred years of war in Latin America."[1]

The governments of Latin America are not all unstable and cannot be grouped as a unit. In some of the Central American countries and Haiti revolutions have been frequent and to some may appear chronic. Yet in Costa Rica no change in government by revolution has taken place since 1870. Costa Ricans are proud of their country, and have settled large problems in a way creditable to any people. Mexico had a stable government under President Diaz for over thirty years. Porto Rico has had only one uprising in all its history, and that had

[1] John Barrett.

no serious consequences. Venezuela has had fifty-two important revolts within a century. On the other hand, Chile has not had a disturbance since 1891. Argentina's government and monetary system are unquestionably stable. Brazil has had only one serious convulsion since it became a republic in 1889. Taking Latin America as a whole, two-thirds of its area and population have known no serious revolution in the last thirty years—an entire generation.

Uruguay deserves rank as having attained to well perfected and established government. Public administration is honest. The fulfillment of national obligations is carried out with scrupulous honesty and promptness. The currency is on a gold basis. Social legislation in force includes the regulation of labor, especially that of women and children, modernization of the ancient legal codes, federal insurance, support for physical education, and encouragement of scientific societies for the advancement of agriculture, fisheries and many other national interests.

d. The Political Problems Yet Unsolved.

With real progress made it should be understood that there are unsolved political problems in common with all nations that are not stagnating. Certain of the people have yet a long way to travel to reach real democracy. One patriotic writer flames out thus in protest against conditions: "Apart from the rule of the *caudillos* (village head men), the political lie is triumphant; the freedom of the suffrage is only a platonic promise inscribed in the constitution; the elections are the work of the government; there is no public opinion. Journalism, almost always opportunist, merely reflects the indecisions of the parties. Political statutes and social conditions contradict each other; the former proclaim equality, and there are many races; there is universal suffrage, and the races are illiterate; liberty and despotic rulers enforce an arbitrary power. By means of the prefects and governors the president directs the elections, supports this or that can-

didate, and even chooses his successor. He is the supreme elector."[1]

"Under every system since men first congregated, the strong have ruled the weak; but side by side with the rude fact of power have grown the ideals of fellowship and justice, and these have helped to correct the inequality and injustice which condition human life."[2]

e. The Growth of Statemanship and Continental Cooperation.

There is a tendency among some to discredit Latin-American statesmen as a class. While the gravest charges may be substantiated against some of them, what country is without its individual politicians who are looking for the emoluments of office and other matters of self-interest and for these only? In most modern states some men have stooped to political corruption. In respect to misrepresentative government for the last generation, Senator Root, before the New York Constitutional Convention, likened that state to Venezuela. Buyers of political privileges are not superior to the sellers, and general witness is borne to the fact that foreign concessionaires are found among the most persistent and resourceful tempters of Latin-American official cupidity. Past and contemporaneous Latin-American statesmen may be found whose capacity and integrity cannot be questioned. Among them Mr. John Bassett Moore names Señor Gonzalo Ramirez of Uruguay and the late Baron Rio Branco of Brazil. The memory of Sarmiento will ever be to the glory of the Argentine nation that produced him and which he served with undeviating fidelity. San Martin and Washington may be named together as above self-interest. The statesmen of Brazil made slavery impossible without a political or economic convulsion.

[1] F. García Calderón, "Latin America: Its Rise and Progress," 369f.

[2] John Howland, *Journal of Race Development,* January, 1914, 293.

Since 1856 there has been little interference by foreign governments in South America. The British, French and Dutch colonies are reminders of the ambitions of European nations in Latin America. Further aggression was stopped by the declaration of the Monroe Doctrine by the United States in 1823. In 1894, Great Britain seized the port of Corinto, in Nicaragua, to collect an indemnity. In 1903, Germany, Great Britain and Italy blockaded the ports of Venezuela. In 1898, the United States took Porto Rico, and assumed a protectorate over Cuba. On various occasions it has intervened in the affairs of Haiti, of the Dominican Republic and of Central America. The cooperation first of Argentina, Brazil and Chile, and later of others of the southern republics with the United States in negotiations with Mexico, established a precedent in pan-American solidarity which must have far-reaching and peace-making results both within the nations themselves and between each other. Efforts at cooperation through treaties, arbitration conventions and conferences between the presidents of the republics are bearing fruit and may result in new and powerful alliances.

5. ITS CONTRIBUTION TO THE FORMATION OF A NEW WORLD RACE

a. The Racial Distribution.

The 80,000,000 of Latin Americans can be roughly divided into the following classes:

Whites	18,000,000
Indians	17,000,000
Negroes	6,000,000
Mixed White and Indian	30,000,000
Mixed White and Negro	8,000,000
Mixed Negro and Indian	700,000
East Indian, Japanese and Chinese	300,000
	80,000,000

It must be remembered that these figures are only approximate. They are based on estimates in the "States-

man's Year-Book" and on other investigations. While only approximate, and, therefore, admittedly inaccurate, yet they represent the latest calculations. The census returns are wholly incomplete on the subject.

Argentina and Uruguay are almost purely European and have nearly one-half of the all-white population of Latin America. Of the 24,000,000 in Brazil approximately one-third are white, one-quarter Negro, five-twelfths mixed, including an indeterminate number of Indians. Chile has a European population largely homogeneous, with small immigration, no Negroes, and a comparatively small Indian element. In Paraguay, Peru, Bolivia and Ecuador the majority of the people are Indian. Mexico has about nineteen percent. pure or nearly pure white population, the balance is Indian and mixed. In several of the Central American countries, notably Nicaragua and Guatemala, from sixty to eighty-five percent. of the population is Indian. In Cuba nearly one-half of the population consists of Negroes and mulattoes. The Portan Rican white population is quite large. Haiti is largely Negro. Santo Domingo is mainly composed of creoles of Spanish descent. Taken together, somewhat less than twenty-five percent. of the people are of the white race. Nearly the same percentage is Indian. The majority of the population is mixed. While only these main divisions are indicated, Latin America has many other mixtures of population that have taken place in the past, such as the Moorish and Gothic strains in the Spanish blood. As new peoples are coming in, new mixtures are being formed. In several sections a large variety of peoples are being amalgamated with those of Indian and Negro blood thus far in the majority.

The tendency of the whites to mix with the Negroes is not great except in Brazil. As Bryce has remarked: "What ultimate effect the intermixture of blood will have on the European element in Brazil I will not venture to predict. If one may judge from a few remarkable cases, it will not necessarily reduce the intellectual standard. One of the ablest and most refined Brazilians I have known had some color; and other such cases have

been mentioned to me. Assumptions and preconceptions must be eschewed, however plausible they may seem."[1]

b. The Social Grouping.

A social grouping divides the population into three classes: Indians, the lower or peon class, and the aristocratic or landed class. Generally speaking, there is no middle class, similar to that which exists in Europe and the United States, although in commercial centers one is beginning to form. Most of the Indians are in a primitive state. In some cases they have risen to prominence, like Benito Juarez in Mexico. Peru has had several Indians as presidents. The Incas are well known for the height of civilization which they reached before the Latin invaders conquered them. To-day most of the Indians are in a pitiful state of ignorance, almost entirely neglected by all social and religious forces. They are prolific, but unsanitary conditions and ignorance of the laws of health cause a high death rate. The class above the Indians includes the peons, most of whom are of mixed blood. This union has produced a hardy race. They are capable of enduring hard work on a most meagre diet, and live in squalor. They are generally oppressed by the upper class, and are neglected pretty largely by the dominant Church and by most of the states. The third class includes the upper or aristocratic class. Between this class and the others there is a great gulf that can be bridged only by gold. The wealthy class control everything and live in luxury, as in all other countries. They own splendid mansions and their families are provided with every advantage.

"The Spanish Americans do not strive to keep off and keep down the Indian in such wise as the North Americans and the Dutch and the English—I do not mean the governments, but the individuals—treat their black subjects. There is not even such aversion to him as is shown in California and in Australia to the Chinese, Japanese and Hindus. The distinction between the races

[1] James Bryce, "South America: Observations and Impressions," 480.

is in Spanish America a distinction of rank or class rather than of color. Against intermarriage there is, therefore, no more feeling than that which exists against any union palpably below a man's or woman's own rank in life. If it is rare for a pure white to espouse a pure Indian, that is because they are of different ranks, just as it is rare for a well-born Englishman to marry a peasant girl. There is nothing in the law to oppose such a union, and though whites seldom marry pure Indians, because the classes come little into contact, the presence of an unmistakable Indian strain in a suitor makes no difference to his acceptability to a white woman of the same rank."[1]

"To understand the social relations of the white and Indian races one must begin by remembering that there is in Spanish and Portuguese countries no such sharp color line as exists where men of Teutonic stock are settled in countries outside of Europe. As this is true of the Negro, it is even more true of the Indian. He may be despised as a weakling, he may be ignored as a citizen, he may be, as he was at one time, abominably oppressed and ill treated, but he excites no personal repulsion. It is not his race that is against him, but his debased condition. Whatever he suffers is suffered because he is ignorant or timid or helpless, not because he is of a different blood and color."[2]

In Southern Brazil, and in sections where Europeans have more recently entered, race prejudice is beginning to appear. However, thus far, it has not expressed itself in legislation.

c. The Latin-American Type of the Future.

Is unity possible with such numerous races and castes? How many centuries will it take to form the resulting type or types? The admixture of Indian, European, Negro, mestizo and mulatto blood continues. Large Italian, German and other European and some Asiatic streams

[1] James Bryce, "South America: Observations and Impressions," 471.

[2] *Ibid,* 470.

have come and are coming into the countries. Will it be possible to form a homogeneous race out of these varieties? Miscegenation often produces types devoid of all proportion either physical or moral.

" 'Three conditions are necessary,' says M. Gustave Le Bon, 'before races can achieve fusion and form a new race, more or less homogeneous. The first of these conditions is that the races subjected to the process of crossing must not be too unequal in number; the second, that they must not differ too greatly in character; and third, that they must be for a long time subjected to an identical environment.'

"Examining the mixed peoples of Latin America in conformity with these principles we see that the Indian and the Negro are greatly superior to the whites in numbers; the pure European element does not amount to ten percent. of the total population. . . .

"Dr. Karl Pearson, in his celebrated book 'National Life and Character,' writes: 'In the long run the inferior civilizations give proof of a vigor greater than that of the superior civilizations; the disinherited gain upon the privileged castes, and the conquered people absorbs the conquering people.' "[1]

Who will venture to predict the future race amalgamation in this segment of the world? What will be the quality of the mixed race that will emerge? Will there be a new world race combining Indian, Negro, European and Asiatic? Will Latin America produce a real democracy and brotherhood? If practical Christianity is to meet its final test by the solution of racial issues, here will be one of the determining experiment grounds on a colossal scale.

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[1] F. García Calderón, "Latin America: Its Rise and Progress," 361 f.

CHAPTER III

THE CLAIMS OF PRESENT-DAY LATIN AMERICA ON THE MESSAGE AND SERVICE OF EVANGELICAL CHRISTIANS AND CHURCHES

I. THOSE ARISING FROM IMMIGRATION AND COMMERCE

a. The Flood of Immigration into Latin America.

Latin America is inviting and receiving large and increasing streams of immigration from other nations. Before the exodus attending the recent revolutions the population of Mexico comprised 30,000 from the United States, and enough British, Germans, French and Spaniards to be factors in the life of her people. Mexico City has seventeen foreign colonies. Recognizable colonies of foreigners exist in many of the larger cities of Central America, Porto Rico, Cuba and other islands of the West Indies, while isolated groups and individuals are scattered throughout these areas. Prior to the outbreak of the European War large numbers of Germans were entering Guatemala to locate in the coffee planting district. The larger sugar *centrales* of the Greater Antilles are enterprises of North Americans, who have taken thither their nationals.

Jamaican and other British West Indian laborers are widely distributed throughout the Carribbean littoral and therefore are detached from their normal religious and moral anchorages. There is a large community of nearly

10,000, mostly English-speaking Negroes, along the railroad from Puerto Barrios to Zacapa, Guatemala, a distance of 100 miles. They live on the banana plantations and have only one little frame chapel and one catechist of the Church of England. Thousands of others on the north coast of Spanish Honduras are very needy, and unless something is done soon the results will be disastrous.

Germans, English and North Americans, in the numerical order named, are present in the chief Colombian cities of Bogota and Barranquilla. Ecuador thus far has felt little of the non-Latin foreign impact, but cannot longer be isolated with the Canal influences knocking at her ports. In Peru, non-Roman Catholic foreigners are found in considerable numbers in Lima and Callao, the capital and its seaport. Quite a large group of mining engineers from the United States are in Cerro de Pasco and smaller groups are in Arequipa and in a southern district worked by the Inca Gold Mining Company. A large Asiatic population exists in this and in other of the north coast republics in nearly utter neglect by Christian agencies, apart from a special effort in 1914 by the British and Foreign Bible Society in behalf of those about Lima. There are numbers of English and Germans in La Paz and Oruro, Bolivia. In Chile, the figures rise to 100,000 French, 80,000 Germans and 10,000 English. Intermarriage between Latin and Teutonic stocks is not uncommon. Two of the four leading presidential candidates in 1910 bore British surnames. Buenos Aires and Montevideo, on the River Platte, are conscious of large Anglo-Saxon and North-of-Europe colonies and from them as bases the several groups of nationals scatter out over great railway systems, ranches and plantations. The three southern states of Brazil contain a German population so large and permanent as to be effecting a composite Latin-Teutonic civilization. The steamship lines plying busily to the ports of the east coast are indicative of the cosmopolitan tides of immigration and capital with their accompaniments which flow to these shores. One-fourth the inhabitants of the state of São Paulo, Brazil, are from Italy. The

regions of the Amazon Valley are widely traversed by rubber traders. The three Guianas are definitely the charges of European nations. British Guiana, Jamaica and Trinidad receive large attention from the Churches of Great Britain and Canada. The results testify to the importance of such efforts and their efficacy in respect to both the white and colored populations.

b. The Moral and Religious Aspects of Migration.

One of the frightful costs of migration the world over arises from the disintegration of morals and religion. If it be sometimes pointed out that a weakness of organized Christianity is exposed by the faithlessness of adherents when away from its authority and conventions, the remedy is not the abandonment of institutions, ordinances, instruction and worship, but the following of migrants to the ends of the earth with the forms and spirit of Christianity which at home held and inspired them.

This is the place to pay tribute to the many faithful men and women from foreign lands who are proving in Latin America that their morals and faith are real and abiding and not the creatures of custom, climate or convenience. Nothing less than glorious are the pure domestic circles, the family altars, the volunteer Sunday schools, the unshakable business integrity, the dignified and kindly consideration of employees and business associates which mark here and there souls who, like Abraham, left not God when they journeyed to the lands of strangers. Full recognition must likewise be given to the number and strength of the temptations that overwhelm the weaker and less faithful. All the evils of the lands they left came along with them, or preceded them. Everywhere the evils of a new land are more in evidence and aggressive than are the good and restraining influences. In actual isolation of camp, mine or mill, or in the yet more demoralizing loneliness of a great alien city, away from home, where no one that counts with them will know and where nobody seems to care—this is the stage on which are enacted the moral tragedies of colonization and commerce. It is national material en-

richment at the price of national character, for the stream swirls back and bears homeward the worst it found and helped to create.

c. The Reflex Obligations of Other Nations.

The continent of Europe and the Anglo-Saxon race have a plain duty to discharge in respect to the moral welfare of Latin America. They have undoubtedly conferred certain great blessings, freely and gratefully acknowledged by the beneficiaries. It is more needful here to recount the liabilities of the foreign impact upon those populations. The scholarship of Europe, notably France, in liberating the mind has maimed the faith of thinking Latin America. The intemperance of the west coast of South America and of Central America is not entirely Latin or Indian, but partly foreign in origin. Some of it represents white men with fire-water repeating North America's ravaging of the Indians. Drunkenness has become the chief diversion in the barren existence of almost entire Indian and mixed populations even in their religious festivals, until legislation has been invoked to suppress the occasions. But the aboriginal is not alone imperiled. According to Akers, in "A History of South America," Valparaiso, with 180,000 population, had more cases of drunkenness reported to the police than London, with over 5,000,000. Even though the greater city doubtless can take a lesson in repression from these figures, they reveal alike the peril of Chile and the greatness of the sin of those who by example and importation put strong intoxicants to their Latin brethren's lips. The sordid commercial standards which too many foreign business men have adopted will serve long to keep humble and silent their observing and untempted fellow nationals. If bribes have been taken by Latins they have been given often by foreigners. Where industrial injustice is entrenched many representatives of foreign capital also complacently profit by it.

d. The Responsibility of the Christian Forces.

Whom does all this concern in the home lands from which these destructive influences come? Surely all men

who love fairness and to whom this knowledge appeals. The situation presents a familiar phenomenon of the modern world wherever there are confluent civilizations interacting on each other through the contacts of trade, ideas, institutions, habits and personalities. The closer relationships are not to be condemned or deplored. They are inevitable and will be multiplied and cemented by mutual consent. The duty of Christians is to abate the attendant evils. Common honor demands that wherever one race destroys character in another it shall seek to upbuild. Where one's countrymen exploit he must serve. The materials of one society are bestowed upon another for loss, not gain, if in the process the spirit and inner life be withheld. The character-building forces of nations that export the products of their breweries and distilleries and other agencies of debauchery may not remain insular in their outreach. While others press forward with their commercialism and all its strain upon integrity, who that are just would withhold or give grudgingly the tested conserving processes in their possession by which corruptions are resisted and good reinforced? When neutral or evil personalities go from one people to another, the sending forth of a few hundreds embodying that nation's finest spiritual and moral sense is dictated by the consideration of national self-respect.

2. THOSE ARISING FROM THE IMMINENT PERIL TO FAITH AMONG ENTIRE PEOPLES

a. The Collapse of Traditional Christianity.

The urgency in the religious condition of Latin-Americans arises out of the impending collapse of their traditional Christian faith and the feebleness of remedial effort. The peril is imminent, indeed well advanced. It is already coextensive with the intellectuals. Serious as is that fact of itself, the implications and sequences of it are as appalling as they are inevitable unless arrested. Given practically universal unbelief as far as modern learning has proceeded; popular education progressing rapidly under the stronger governments and avowed to be the program of all the governments; the dominant re-

ligious leaders devoting their energies to impeding the irresistible currents of untrammeled learning instead of Christianizing them; given these, and to all Christians who know the facts and their significance, who care about them, and whose faith has life, power and appeal to meet such a crisis, the call comprehends every element of obligation and immediacy.

The rise of modern learning in the nineteenth century brought a crisis upon the religious world, Christendom not excepted. Christian thought has been facing anew rationalism, materialism, naturalism and pessimism in every form of subtlety and virulence. In so far as the Church is found or proves herself willing to become ethically solvent, politically unallianced and intellectually honest, Christian faith and works are emerging more vital and more compelling, purified and fortified by the tests. Wherever she condones and continues disposed to cling to decadent morals, identifies her interests with absolutism and oppression, and flouts her scholars, however reverent, students and other possessors of the scientific spirit and method are either enmeshed by doubt or openly avow their unbelief.

b. Reasons for This Collapse of Faith

To maintain perspective here, it must be taken into account that the Roman Catholic Church in Latin America profited little from the Reformation, being the projection of national bodies that reacted from the prospect of religious freedom to the excesses of the Inquisition. Intellectually, most of the clergy languish in the conceptions of the middle ages. Even the most moderate wing of the loyal modernist movement among European Roman Catholics has failed to gain a hearing either from laity or clergy, so that the thinking men are without any program to point the way for them to be at once Christians and yet true to the laws of the mind and to the accepted facts of modern knowledge with which their best institutions of higher learning are abreast.

Any strength, therefore, of organized Christianity in learned Latin America lies for the most part entirely out-

side the personal allegiances which spring from faith in God, the Lordship and Saviorhood of Jesus Christ, a love of the Church, and the ministry to human need as citizens of the kingdom of God. As a political institution, the Roman Catholic Church is generally found in league with what are now remnants or successors of the old Spanish oligarchies. In about half the republics this alliance is in control but is hotly contested, and decade by decade, with the advance of education and other liberal policies, it is forced to yield ground. Political expediency, class interest and inherited religious sentiment are still powerful in holding many to outward form and obedience after vital faith and love have departed or indeed where they never existed. Moreover, with the loyalty of the women generally unshaken, Roman Catholicism remains the axis on which turns the elite social order in most of the countries. These domestic and related bonds retain many in polite conformity. Underneath the entire structure of religion, however, beating against the foundations are tides of disapproval ranging in degree from lack of confidence, through indifference to the most violent repudiation of the validity of Christianity in all its forms and manifestations.

c. Four Types of Unbelief.

There are four groups to be borne in mind, varying numerically in proportion to each other in the several countries. No group is absent from any one. These are: (1) a violent anticlerical party, many of whom carry their antagonism to the point of opposition to religion of every form; (2) the more or less well-reasoned atheists and skeptics who look indulgently upon religion as useful and attractive for women and for the lower classes, but who are themselves indifferent to its claims upon them personally; (3) the dissatisfied if not disillusioned and groping souls who soon pass on to cynicism and hardness of heart; (4) those whose period of doubt and breaking away is ahead of them as they are overtaken by free education. Already large defections have proceeded beyond the scholar class, and the turning

to various cults has begun. The undermining of belief proceeding on a national scale in every division of the field is patent to all observers. Their testimony is depressingly uniform:

d. The Situation Locally.

Porto Rico.—It is the sober belief of many that there are more genuine believers in spiritism on the island than believers in Roman Catholicism. After the spiritists, in the opposition, come the freethinkers, who are also organized, but are not very numerous as a separate body. These are composed almost exclusively of the men of the upper class of society. The masses of the common people of Porto Rico are alienated in sympathy and as a result most of them live without any religion. The majority of marriages and funerals are without any religious rites.

Cuba.—Among the educated classes unbelief is so wide-spread as to be practically universal. The great majority of Cuban men are skeptical or more pronouncedly irreligious. When asked definitely about certain main positions of the Roman Church, the average man will deny belief in any of them.

Mexico.—Most of the students and educated classes call themselves liberals, which means having a general belief in God, but not in any Church. Many are proud to claim they are agnostics. The revolution has stirred up society to the lowest stratum. The people are reading, studying and thinking as never before. As a whole they have come to detach the Church from its traditional sanctity and perfection. The old systems have broken up. All kinds of men are brought together more or less on an equality. While they are looking for social and political freedom they are more open than ever for religious truth. The historic Church, demoralized in its control of the community, is losing great numbers who have been held by its power, magnificence and position. The later stages of the struggle have generated in many of the Mexican people a spirit of genuine religious inquiry and a sense of spiritual need.

Central America.—Among the Spanish-speaking population all over Central America there is a growing tendency to infidelity and free thought. Many of the educated women are turning away from the Church. Theosophy has taken hold in many places, especially in Costa Rica. Spiritism is rife among rich and poor alike, practiced in the grossest forms, particularly in the rural regions. The old system is fast losing its influence.

Colombia.—Unbelief is all-abounding in professional, commercial, travelling and student circles among men, and common among men of all classes who think at all. The impact of the French free thought movement has been almost universal so far as educated men are concerned, but it lacks cohesion and organization. Among the men a very large percentage are unbelievers. Apart from the considerable clerical press, the best papers are edited by freethinkers. Many of them appear to wish the evangelical ministers success.

Ecuador.—It is generally considered a sign of education and learning to express doubt of every dogma of the Church. The liberal party in power is stripping the Church of political influence, prohibiting the immigration of the European religious communities. Freemasonry takes the character of an anti-Catholic institution and spiritism has appreciable influence. The great majority of the men are avowed unbelievers, though conforming in the matter of baptisms, marriage, absolution and masses for the soul's repose. In the interior the Church organization is intact. On the coast no effort is made by it to recover the people from growing indifference.

Peru.—Among the educated classes, and now to some extent among the enlightened artisan class, unbelief is prevalent. Skeptical and rationalistic literature is found in all bookstores throughout the republic and has considerable circulation, invading even reactionary and ultramontane circles. It is to be noted, however, that many profess adherence to rationalistic and atheistic philosophies of which they have but a very superficial knowledge. A constant complaint of the priesthood is

that unbelief is enthroned on almost every professional chair in the University of Lima. The students are hostile to the Church. The Liberal and Radical parties in Congress form the principal element of opposition to the Roman Church in Peru. Their platform includes the separation of church and state, and the banishment of the priest from the realm of politics. They are perhaps anticlerical rather than distinctly anti-religious or anti-Roman. Undoubtedly they contain a large element who would suppress religious instruction in the schools and who would prohibit all public religious manifestations. Periodicals under liberal or radical direction are very popular, and are found in all localities.

Bolivia.—Three-fourths of the members of Congress and of the well-to-do business men and nearly all of the government students are sworn enemies of the Church. Religion has been so embedded in superstition that it rarely survives, when the latter is dispelled by education. Large numbers of the people in all parts of Bolivia are waiting for something new. A surprising number of the women are beginning to share the skepticism of their husbands, and openly declare that they no longer go to confession.

Chile.—Probably the majority of both the educated classes and the more intelligent of the laboring classes are opposed to the Church. Most of the state teachers engaged in secondary instruction are adverse to the state religion; the government university students as a class are radically so. The high-school boys follow the example of their teachers and are divorced from all religious practices. A few leaders are reacting, however, sincerely acknowledging the possibilities of a pure and apostolic gospel. They observe that young men brought up in the midst of religious indifference have lost a great deal of their moral energy.

Argentina.—An Argentine leader recently divided his fellow countrymen into three classes: those who have no religious conviction but support the Roman Catholic Church; those who have no religious convictions but oppose the Church; and those who have no religious con-

victions and are indifferent to all Churches. These three classes, he thinks, would fairly include ninety percent. of the men of the Argentine Republic. For the preponderating sentiment he proposed the coining of a new word, "conveniencism." In the last Argentine National Congress of Freethinkers, a very prominent part was taken by women. Materialism and indifference are almost unchallenged in their progressive sway over men's thinking and actions. It should be said that among both freethinkers and antireligious socialists are those of admirable genuineness, ideals and spirit of service.

The district of Tres Arroyos is fairly characteristic of the rapidly developing new regions in the growth of population beyond facilities for religious instruction of any sort. It has an area of 6,719 square kilometers and about 40,000 inhabitants, but has only two Roman Catholic churches, with accommodation for less than 800 people, and three priests. There are scattered throughout the country some thousands of descendants of evangelical parents who have no opportunity of attending a religious service. These numbers will steadily mount both by natural increase and by further immigration.

Uruguay.—The university, the governing elements, a large part of the intellectual class, and the different labor organizations are distinctly antireligious. The great majority of the country people, although they could attend Roman Catholic churches which are to be found in ample numbers, have nothing to do with them nor with their priests.

Brazil.—Indifference is quite common to men and women of all classes. The double standard of morality allows men to live so far from the recognized ideal of the religious life that for the men of conscience religion soon comes to be a form of mockery. Occultism is spreading among the intellectuals. Positivism exercises large influence upon college men; with the many indifference runs into infidelity, agnosticism and even atheism. The vast majority are professed Roman Catholics, but do not go to church, do not confess, do not commune, regard the use of images with repugnance, do not like the priests,

and have mental reservations respecting the authority of the Church. Many professors would be found in this class. The necessity of teaching philosophy generally compels a man to avow unbelief, or at least a strong materialistic position. Without a new presentation of Christianity the future of these people means the triumph of atheism.

Venezuela.—More than thirty years ago Guzmán Blanco, then president, secured by revolution a constitution which left no place for convents, monasteries, etc., in all the land. The clergy and clerical orders, not affording any direct service to the people, were summarily ejected and their houses were turned into public buildings, theatres, and institutions of higher education. Nearly every village has a church or chapel. Many do not have a priest. Numbers do not want any priest, are too poor to support one, are born, married and buried without benefit of clergy. The men are mostly mockers or are stonily indifferent. They despise priests and are without personal religion.

c. Reasons for the Evangelical Approach.

Doubt and denial of all faiths, spreading apace and unchecked among eighty millions of people, should give concern to the Christian world. Their present or rejected religious leaders are unable to command intellectual confidence. Are, then, the actual and potential directive minds of these nations to be denied the hearing of the modern Christian position? The fundamentals of our faith have not been destroyed by scientific truth and knowledge. The universities of other civilized nations abound with students and professors versed in present-day science, philosophy and history who not only preserve and exercise their faith but find it vitalized by their educational processes. They neither blink the facts of science nor keep them in water-tight compartments away from their sum of religious knowledge and experience. On the contrary, they find science and revelation in agreement, when both are understood, not mutually exclusive. But in Latin America scholarship has been

and is now without practical means of approach to the Christian revelation in terms of contemporary thought and speech. The religious teachers do not themselves possess it and are not taking the measures to be informed. The languages contain little, if any, of the rich apologetic literature that in other seats of learning is enabling students to translate their traditional faith into terms of reality and life. Did such works exist among them in the original or as translations, they are for the larger part without incentive to examine them, having, as many express themselves, dismissed the subject of personal religion as unworthy the consideration of the educated. They are surprised to find real believers among intelligent men.

Contemporary Christians and Churches with modern religious scholarship and vital faith are bound to offer intellectual Latin America the torch with which to relight the failing or darkened lamps of religious belief. The brilliant, intuitive Latin mind, once given access to the available data of Christianity, will lay hold of its truth and power with a completeness and devotion unsurpassed by the northern races with their slower mental processes. Once, Latin Christians journeyed to the lands of the barbarian ancestors of all the Teuton races to give them the gospel of the Son of God. In this day the faith of numerous Latin peoples is dying. Children of the old time beneficiaries have it in their power to release abundant life. Will they return in kind that priceless service?

3. CLAIMS GROWING OUT OF CHRISTIANITY'S COMMISSION TO CARRY THE GOSPEL TO UNEVANGELIZED POPULATIONS

Large numbers of the native Indians and Negro ex-slave descendants in given sections of Latin America are pagan, in some areas without any contact whatever with Christianity, and in many others with too little to affect appreciably either their religious conceptions, their character or their low economic state. They constitute a field of pure missionary endeavor as apostolically conceived, which no body of Christians can ignore who accept re-

sponsibility for the world's evangelization. Scarcely less appealing are the spiritual needs of even more numerous bodies of people who are without any commensurate means for entrance upon Christian discipleship, instruction and growth.

a. The Indian Population of Mexico.

Terry[1] names, enumerates and locates the tribal Indians of Mexico as follows:

"Nahuatlan, 1,750,000. The tribes of this stock are found in almost unbroken continuity from Sinaloa along the Pacific slope to the border line of Guatemala. They include the Yaquis, Mayos, Tarahumaras and many other tribes less well known.

"Piman, 85,000. The Opata-Pima of the later Mexican authorities occupy the western northern states, as far south as Guadalajara, lying along the Gulf of California, except where they are cut off by the Seri, but they do not anywhere approach the ocean, being intercepted by the Nahuatlan tribes. . . . The Tarahumaras belong to this family.

"Yuman, 2,500. The lees of a great tribe which once inhabited the California peninsula.

"Serian, 200. Dwell in the State of Sonora and on Tiburon Island, off the coast.

"Tarascan, 250,000. Inhabitants of Michoacan, Guerrero, and Jalisco.

"Zoquean, 60,000. Oaxaca chiefly; also Guerrero and Puebla. Some few dwell in Chiapas and Tabasco, between the Mayan and Zapotecan tribes.

"Totonacan, 90,000. Northern part of Puebla and Vera Cruz.

"Zapotecan, 580,000. Chiefly in Oaxaca; also in Guerrero and Puebla. The ruins of Mitla are within their territory, with their wonderful artificial hills, stone buildings, fretworks in cut stones, columns, and wall paintings. Benito Pablo Juarez was a Zapotec Indian.

"Otomian, 709,734. A widely spoken language for-

[1] T. Philip Terry, "Terry's Mexico: Handbook for Travelers," lxi and ff.

merly. The tribes were among the earliest in the Valley of Mexico, and they spread themselves over the states of Guanajuato, Hidalgo, Quertaro (their special habitat), San Luis Potosí, and Michoacan.

"Mayan, 400,000. Yucatan, Chiapas and Vera Cruz. . . . To the Mayas are assigned the wonderful ruins of Palenque, in Chiapas; of Copan, in Honduras, and of Uxmal and Chichen-Itza, in Yucatan. The 42,000 Huastecas, of Vera Cruz, are of this family.

"Tequistlatecan, 31,000. A nondescript tribe dwelling, under various names, in Oaxaca.

"Huayan, of which there are 5,000 dwell in Chiapas.

"Athapascan (Apaches), 8,000, in northern Chihuahua, and the southwest of the United States of America.

"The above families are widely subdivided and as widely scattered."

"Dr. Leon, the most recent student of the linguistic families of Mexico, has divided them into seventeen families and 180 dialects, and is of the opinion that future studies and investigations will resolve this number of families to three mother tongues, which will be the Otomí, Maya-Quichè, and the Nahua. In many parts of the Republic where certain languages are spoken over extended areas, we find dialectal differences in every village. In some parts of Mexico the tribes occur in masses, while in other parts people speaking different languages are strangely intermingled. In the same town, separated by a single street, we may find two different languages spoken, while in one town Starr reports Aztecs, Otomí, Tepehuas, and Totonacs, each group preserving its independence in language, dress, customs and superstitions, and occupying its own distinct quarter of the town."[1]

A great many of these Indians speak Spanish as well as their native dialect, but probably a million of them do not speak any other language than their tribal dialect, and because of their timidity and natural distrustfulness, in order to be reached they must be approached

[1] New International Encyclopedia, 413.

through members of their own tribes, or at least through Mexicans who can speak their language.

The Roman Catholic Church apparently has lost its missionary spirit in Mexico, and in place of searching out the unevangelized or unchristianized tribes in the mountains and the interior is content to stay in the large centers of culture. Therefore, the pagan population of Mexico is sadly neglected. It is true that many of these native tribes hold certain forms of Roman Catholic worship, and will go to certain shrines of Roman Catholic adoration, but it is also true that many of them preserve their old idols, superstitions, religious dances, and, in a word, their old religion. The leaders of the Church so far countenance these things as to permit these barbaric religious dances at certain times of the year, even in the sacred precincts of the famous church of Guadalupe, the center of all their faith in this country.

A visit to any of the indigenous populations of the country will reveal the maintenance of pagan rites by uneducated masses, and sometimes large territories are found without a single church. Men who have travelled all over Mexico and know it thoroughly, aver that there are districts as large as the State of New York where the people are practically non-Christian and pagan. There is not a state in the Mexican Republic that does not have large districts inhabited by people who have not been evangelized; while the non-central states are full of these sections. Some of these districts and regions are inhabited by savage races; but most of them are inhabited by semi-civilized Indians, many of them of a mixed descent. Outside the cities and the progressive states and districts these people are just neglected. Moreover, every city and progressive district has within its borders a great population of the poor, many of whom have drifted in from these outside regions and live in misery and poverty. They, too, are practically pagan, and are not being Christianized. Abbé Emmanuel Domenech, the trusted representative of Napoleon III, and chaplain of the French expeditionary forces, repudiated Mexican Catholicism, declaring its idolatrous character to be well

known, in his official report entitled "Mexico As It Is: The Truth Respecting Its Climate, Its Inhabitants and Its Government."[2]

b. Those of Central America.

It is estimated that fully one-half of the entire population of Guatemala is pure Indian, and that one-fourth is of mixed Indian blood. There is a pagan or savage population along the Mexican frontier. It is difficult to compute the exact number of these Indians, but 50,000 would be a conservative estimate. Their condition is primitive, and they live in the dense forests. There are no Roman Catholic or any other missions among them. Besides these are 200,000 Indians, practically savage, who live in the states of Quiche and Huehuetenango. There are a few priests available for them, but they cling to their ancient religious beliefs and customs. A resident and traveller of fifteen years writes: "I have stood in the central plaza of one of the principal Indian towns in western Guatemala, on a Sunday morning, and have seen the thousands of Indians gather from all parts. Sunday is market day throughout Latin America. Many of the Indians wear badges on their garments in the shape of a sun; generally it is woven into the texture of the material. They are sun-worshippers. They have their priests. On one occasion I saw an improvised altar built on the very steps of the Roman Catholic Church, where a wizard priest was officiating, burning incense to the sun. The devotees passed straight from their sun-worship to pay their devotions to the church saints within, which they evidently regarded as so many other gods or semigods, which it was to their benefit to revere." The Roman Catholic forces remain largely in the chief cities. One independent evangelical mission is planted in the midst of such vast need, leaving the Indians, the country regions and towns from 5,000 people and less, without the possibility of adequate Christian teaching. No statement could be made nearer the truth than to say that the ma-

[2] William Butler, "Mexico in Transition," 28-33.

jority of the people of Guatemala are essentially without religion.

In the eastern corner of Honduras and along the northeast boundary of Nicaragua are some 10,000 Indians of the Mosquito tribe. Near the Lake of Nicaragua, in Costa Rica, are the Guataso Indians along the Rio Frio. These perhaps number only a few thousand. Away in the mountains of Chiriqui, partly in Costa Rica and partly in Panama, are some few thousands more. They are ignorant, simple folk of the forest. Their religion is one of fear of the forces of nature, and fear of the medicine man, who is supposed to baffle nature. They live in considerable squalor, and have revolting orgies, when "mishla" is drunk. This is made from cassava root chewed up by the women, stored up until it ferments, and then mixed with liquid and drunk. All of them, or nearly all, have had at least slight contact with Moravian missionaries, who occupy eastern Nicaragua and labor among Indians and creoles, but such occasional infrequent visits as these workers can give away from their regular stations are recognized to be entirely inadequate and without substantial results. The pagan Indian's condition remains sad, hopeless and neglected.

c. Those of Colombia.

Colombia has a very considerable savage or semi-savage Indian population, chiefly in the following four districts: (1) Guagira peninsula, which juts out on the coast near Venezuela. The Indians are poor, scattered cattlemen and small farmers. (2) The Opon and Carare districts of the province of Santander. Two years ago a Colombian member of an evangelical mission was killed by savages in this section. They inhabit a forest region principally. (3) Frontino district, west of the province of Antioquía, bush and mountain tribes, more or less untamed. (4) The immense territory, south on the Peruvian border. These dripping, fever-laden forests hold all kinds of tribes, from the primitive savage to the half-dressed. As the territory is only partially explored, and the Indians wander about, exact statistics are impossible.

The Roman Catholic activities merely touch the fringe of the problem. They are carried on in conjunction with the government, with government money chiefly. The program is called "reducing the Indians," signifying an effort to relate them to organized society. The most noted of these missions are those of Goagira and Putumayo. In the latter, industrial and agricultural work is undertaken on a small scale, with a chain of primary schools, but also religious teaching is allowed, and image worship is used to gain a constituency. For their general ministry to the Colombians the Roman Catholic priests are massed in all the large centers. The small towns and villages are greatly neglected and often entirely so. Probably one-fourth of the people are without any religious care. Along the Sinu River people are frequently met who do not even know the name of Christ, and who live but little above the plane of animals.

d. Those of Ecuador.

In the trans-Andean forests of Ecuador is a scattered pagan population of probably 50,000. The official estimate of 200,000 is believed to be much too high. Along the Napo River there are a few Indian descendants of once numerous tribes that were under instruction by the Jesuits. At Canelos, east of Mount Tunguragua, there is a Dominican mission, but it exerts very little influence. In the rest of that great region between the Maranon or upper Amazon and the Putumayo to the point of their confluence the Indians are savages and pagans without Roman Catholic or other missions. On the Pacific slopes of the Andes there are some three thousand Indians; these are savages and very little influenced by the Roman Catholic teachings. There are no missions among them. The Jesuits formerly had extensive missions in the regions east of the Andes, but were expelled by the government in 1895 and have never returned. Every organized village in the interior has its priest, but many towns in the coast provinces are without a curate, and there is no effort to teach the people or to recover them from the growing religious indifference.

c. The Incas of Peru.

The great Peruvian hinterland is practically all virgin forest, its only ways of transport the rivers, and its population untaught, uncivilized tribes, many of them nomadic, whose only touch with civilization has been through the rubber agent, all too often worthy of his notoriety. The numbers of these forest people cannot at present be anything more than guesses. The estimate of the Geographical Society of Lima gives 450,000 inhabitants in the forests, with a density of 0.37 per square kilometer. Inasmuch as Peru has ceded a great extent of forest territory to Brazil since this calculation was made, the total number in Peru now will be somewhat less, the density remaining about the same. The condition of these people depends in part on the neighborhood of a rubber station or a coffee or coca plantation. Many go naked, some wear a kind of tunic made from beaten-out tree bark, while some have garments from the looms of civilization. Their native and common weapons are the spear and the bow and arrow, but the rifle is making its way among them with the advance of the rubber agent. Some are partially civilized, but the great mass of them continues semi-civilized or totally savage. Some of the tribes are very fierce, and several are commonly reported to be cannibals.

For the purposes of missions the state Church in Peru has divided the forest region into three apostolic prefectures, with their headquarters on the Amazon, Urubamba and Ucayali rivers. More recently, as a result of the agitation over the Putumayo atrocities, another mission was established on that river. It is very difficult to get satisfactory information concerning the methods and success of these missions. In a recent rising of the Indians one of them suffered very badly. Some of the missionaries seem to be zealous and devoted men, and some traders speak highly of them and their hospitality, while others affirm that the "padres" are there only for the sake of the business they can do, especially with their command over the Indians in their vicinity.

The great class in Ecuador, Peru, and Bolivia which is really destitute of any real Christian instruction or ministry is that of the Quichua Indians, descendants of the Incas. They present a condition of pitiful need which ere long must move the evangelical world to compassion and remedial action on a large scale.

Concerning the number of these neglected Indians, it is not easy to be precise. In a notable pamphlet, entitled "La Despoblación," (1912) the President of La Sociedad Pro-Indígena, Señor Joaquín Capelo, accepts as substantially correct the statement that there are 1,350,000 pure Indians and 1,134,000 mestizos. But a large part of the mestizos have to be included with the Indians in any calculation of the numbers to be classed together for religion and instruction. A large percentage of the mestizos of the sierra are, in these matters, in the same position as the pure Indians. On the coast and in certain interior cities about fifty per cent. speak a little Spanish, but in the "Sierra," that is, between the coast and forest regions, where the greater number live at altitudes from 7,000 to 12,000 feet, only about one per cent. use any Spanish.

These Indians generally get their children baptized; they are married by the priest, if at all possible; they are canonically buried, but they cannot be regarded as receiving Christian instruction or as enjoying any adequate spiritual and moral benefits of a Christian ministry.

They have never been really converted to the religion of Spain; they rather have converted it to their own paganism. Many of their ancient superstitions are still prevalent. There have been in Peru in the course of centuries brilliant examples of what a priest should be among these people, but these isolated leaders have not sufficed to make up the deficiencies of their more easy-going and less scrupulous fellows. The average sierra parish priest is still a byword, and his flock wanders along life's pathway without a single clear gleam of Christian light due to his ministry.

f. The Quichuas and Aymarás of Bolivia.

On the eastern slope of the Bolivian Andes are many tribes of Indians still practically savage. The Roman Catholic Church has some missions among them, touching but a fraction of the need, and threatened with curtailment by reason of a diminishing clergy.

In Bolivia, the majority never see a priest more than once in six months, or in some cases once in two years. Not more than half the population are accessible to the ministrations of the Roman Catholic Church. Statistics show that very few priests are in training, and the number is steadily decreasing

In all three countries their life from childhood to the grave is characterized by shamefully unrewarded toil, numbed by the debilitating vices of alcoholism and coca chewing. Not even the rudiments of learning are bestowed upon them. They are exploited alike by the State Church, the mining industries and the land owning aristocracy. Military conscription adds to the hard lot. Withal they are patient and long suffering, often crushed and hopeless. In the country and villages the whole family as a rule live in a miserable one-room hut, sharing it with the animals, whose existence is on a scarcely lower level. Even so they fare better than those in the cities and on the coast, where they rapidly deteriorate physically and morally. The Indian is happiest at agriculture with animal breeding. Their manufacturing is confined to weaving. They have inherited a scientifically constructed language. Their literature consists of oral traditions that have been gathered from the Indians and published by those interested in the language.

Among the younger generation are signs of filial affection and respect, love of music, a sense of humor and a desire to be taught better things. The Bolivian Indian Mission, the only one that dedicates itself entirely to the Quichuas is using three methods: education, medicine, and preaching, the results of which indicate unmistakably the wisdom of their measures. The Evangelical Union of South America near Cuzco, Peru, are adopt-

ing similar methods, adding a successful experiment in agriculture on an extensive farm. They are a unit in insisting that the approach and the primary education at least must be in the native Indian tongue. These devoted workers, giving their lives to the evangelization of the Quichua Indians are sadly handicapped by lack of equipment and other material resources. The Commission commends to Churches and Societies the needs of these "neglected fellow men enveloped by the gloom of superstition and ignorance," as set forth in a most informing document made available to the Commission through the painstaking labors of a special committee of Mid-Andean missionaries and Peruvian educators and officials. Most of the foregoing facts are drawn from their "Report On the Quichua Indian," now filed with the Missionary Research Library.

g. The Araucanians of Chile.

In the south central part of Chile there is an Indian population of some 100,000 Araucanians. The city of Temuco is about at the center of their district. They have been assigned certain territory, but this is being gradually encroached upon by the Chileans and foreigners, and it is only a question of time until the race disappears unless their decline is arrested. These Indians live in a state of semibarbarism, and, as a rule, still have their own rites and religion. Each cacique may have a number of wives, generally all of them in the same hut. They do not readily mix with Chileans or foreigners. They live in a state of degradation and misery, and there is no prospect of their coming into a better condition under the present conditions. The Roman Catholic Church has some mission work among these people, but little or no impression has been made on them. Only a few are Christians in name. The South American Missionary Society (Anglican) is doing a good work among them, especially in its industrial schools. The Chilean Government has recognized this service by giving the mission grants of valuable land. Boys in particular are being gathered in and educated,

and this wholesome influence is extending widely in all Araucania. The Christian and Missionary Alliance also has a work among these Indians.

In the extreme south of Chile are the Fuegians. There were three tribes, Alacaluf, Ona and Yaghan; practically only the last remains. It was among this very low type of humanity that the South American Missionary Society began its labor in 1850. Darwin's immortal testimony to missionary work was due to what he saw here. There are signs that the Ona's decay is arrested. Ona men make good shepherds. The Yaghans are rapidly dying out. Christianity has delayed but has not arrested the process.

h. The Chaco of the River Plate.

Another great Indian area is the whole Chaco region politically claimed by Paraguay, Argentina and Bolivia. Also, indirectly, the country immediately adjoining the Chaco on its western and northern boundaries, *viz.,* Northern Paraguay and adjacent parts of the Province of Matto Grosso, Brazil. The country will naturally develop in course of time as stock-raising land, as well as in the production of sugar, cotton and timber. These lands are in the tropics; they are for the most part low-lying, decidedly hot and not at all suitable for European labor. The labor question will prove the one great problem in the occupation and development of these territories. The halfbred, semicivilized peoples are found only on the fringes nearest civilized centers. The main population of the, as yet, practically unoccupied and undeveloped parts of the district—and such parts still comprise by far the greater portion—is pure Indian, pagan and savage. The very few exceptions would include those under the South American Missionary Society and some who have been modified by contact with civilization and by Roman Catholic missions. The future of these peoples must see either their civilization or their destruction; they cannot long exist as they are, for if not exterminated by the rifle, they will disappear under the influence of vice and disease, and with their disappearance will also vanish a potential source of useful and profitable

labor suitable to climate and country. Ever since the Spanish Conquest they have been left practically untouched, and this condition is likely to remain unless the Indian problem can be satisfactorily solved. The proximity of savagery does not encourage immigration. The opinion of the civilized world and of the cultured leaders in South American states is averse to extermination. Herein lies one of the great claims for missionary occupation and conquest by Christianity, the saving from destruction of a people who, under proper Christian training and development, are capable of becoming quiet and orderly citizens, and of being trained in moral rectitude, a healthy and honest people. Mr. W. B. Grubb, of the Society just named, is an accredited authority alike on conditions and on their remedy. He states that his Society has proved, on a small scale, that a real development of these pagan Indians into Christians is possible. He continues: "We know that, granted sufficient means and energetic enough measures, gratifying results would be general. In order to accomplish this great purpose, advance must be made on the lines of industrial missions; the governments must be induced to cooperate with us, and this I am sure they would willingly do; land-owners and large companies must likewise be enlisted to work with us, not only for the development of the Indian but for their own good. To insure this, land should be obtained by gift or purchase at stated distances along the lines most likely to be settled first, and such missionary settlements should be made as far as possible self-supporting. The whole problem must be attacked on broad and vigorous lines, keeping always in view the great religious, political and commercial aspects of the question. A great recommendation would be that such a program could be carried out at comparatively little cost. The main opposition is likely to be from traders and temporary settlers, whose interest in the country is limited to immediate profit, and who intend to leave it as soon as their purpose is fulfilled. To them the future is of no consequence, and they therefore resent any measures that would educate these people or secure their

rights, thus making them more difficult of exploitation. In order to win the full support of the governments we should have to convince them of our power to carry out our program satisfactorily. They are willing to consider our efforts most favorably. The Paraguayan government has granted to our mission authority to admit under certain conditions suitable Indians to full citizens' rights, and to this end has established a branch of the civil registry under our control.

"On the official government maps a large district is marked as "Misiones Evangélicas Establecidas bajo el patrocinio del Gobierno Nacional." The map is by the director of the general engineer's department. We therefore have a fully official status in this republic. Since 1891, I and my representatives have been officially nominated by the government as their authority in this part of the republic. Practically, I am regarded as the commissioner for these Indian territories. Our stations are registered as townships. This shows the complete goodwill of successive Paraguayan governments over a considerable period.

"I have reason to believe that in the Argentine Chaco, when our plans are matured, that government will likewise support and recognize us. Such recognition I could have obtained fifteen years ago, together with valuable help and lands for the Indians, had we been in a position to put an adequate force of trained men in the field. We have established among the people a savings bank and cooperative society, the surplus funds of which, outside of what is required for the development of the enterprise, are invested in Argentine securities and in land in the Argentine Chaco, upon which a similar enterprise is contemplated. The Argentine State Museum of La Plata, besides rendering us valuable help in our researches, has already published our grammars and dictionaries of the various languages spoken by the tribes among whom we are working, thus relieving our Society of very heavy expense.

"The Roman Catholic Church at the present time is for practical purposes outside of consideration, so far as solv-

ing the problem of the salvation of these Indian tribes is concerned, and as far as I know, it does not appear likely to attempt the solution. On the borders they are less energetic than at previous periods. To such an extent is this so, that in all my experience we have never come into collision, nor been brought into contact with them. In vast districts, over wide areas, that Church is not even known, nor have the Indians here any traditions concerning it. We are unquestionably the first and only people who have attempted to reach many of the tribes under discussion, and it is among such that our chief work has been. On the borders, chiefly in Bolivia, the Roman Catholic Church has had missions for many years, but is not extending, and is not reaching the more remote tribes. In the Paraguayan and Bolivian Chacos proper, that is, the region practically unoccupied and to a great extent unexplored, and among the greater number of the Argentine Indians, little is being done. A private mission to the Chiriguanos, the Linton Mission, undenominational, is located at San Pedro, in the Province of Jujuy; its field of operations is almost entirely among those who have been under the influence of the Roman Church and with Indians partly civilized, the missionaries using the Spanish language.

"My Society has a fully organized mission work and native Christian church among the Lengua-mascoi in the Paraguayan Chaco. Here we have also an established work, under trained men fully conversant with the Indian language, customs and ways, among the Sanapanas, while we are pioneering among the Suhin tribes. A missionary staff is now engaged in pioneer work among Matacos and Tobas in the Argentine Chaco. We have reduced the language of the Choroti of Bolivia, to whom we are known, and among whom a mission will be established as soon as possible. We possess land in the Paraguayan and Argentine Chacos, and arrangements have been made to possess and occupy land in Bolivia as soon as convenient, which may be before this Congress meets. This would have been done before had not the war retarded us. Yet, although our mission may be considered a strong and

well equipped one, we can never hope to attain the full realization of our plans until our staff is greatly increased, new land for industrial missions obtained, and greater financial resources are placed at our disposal. I see no reason why the Protestant Episcopal Church in America should not cooperate with us; there would be no difference on the grounds of organization and church government. Such cooperation would help us in reaching and influencing some of the commercial companies connected with the United States who have interest in this region. I should consider it inadvisable for fresh Societies to enter this field since there is so much unoccupied land elsewhere equally needing evangelization, but members of other Protestant Churches who have interests in these regions, or who for any reason may desire to benefit the tribes under consideration could quite easily give us their support, as is done by some in Great Britain. As a Society we work on strictly evangelical lines. For the last eighteen years we have proceeded on a definite, well-considered plan, so arranged as to enable all our missions to be linked together, advancing from tribe to tribe along definitely laid down routes, each mission so merging into its neighbor that they all obtain the benefits of mutual help. We follow one general policy in all, and all new missions have as their leaders men thoroughly trained and experienced in the older missions. Unless some unforeseen set-back is given to the advance of settlement in these regions, the evil influences and complications attendant upon the advance of civilization will make our work harder, and in some places close whole districts to us. In the near future, if we are to succeed, we must advance much more vigorously than we have done in the past. The nature of our work is such that it takes an average man two or three years to acquire the Indian language and to gain a knowledge of their habits and customs which will enable him to undertake his work with success. We cannot count a man effective until he has been in the field two years, and therefore we require recruits immediately, so that when the present world-upset has passed, we may be in a position to advance with

an increased force of trained workers. There is perfect religious liberty, and no difficulty or opposition has ever been put in our way.

"One essential is to acquire their language so as to preach the gospel and to conduct services in their own tongue. I have no sympathy whatever with those who, to save trouble and avoid study, and to gain quick results, use a foreign language, Spanish or Portuguese, utilizing permanent interpreters. It is only natural that the Indian should respond more willingly to the gospel when preached to him in the tongue to which he was born.

"Secondly, it is important to adapt ourselves, our lives, our message and our church service and government to the Indians' natural life. Our first aim is to plant pure Christianity among the people. We are less concerned with the details of form and government.

"In my opinion, for work among the Indian tribes, the best policy is to establish permanent centers at strategic points, concentrating our energies on building up a native Christian Church and civilized society. Such centers are naturally visited by all the surrounding Indians, who then have an opportunity of seeing for themselves a working sample of an Indian Christian church with its schools and industries. Frequent visitations should be made, however, in the surrounding districts in order to gather in fresh recruits and to maintain friendly relations with the people. I strongly recommend the establishment of missions among as many nationalities as possible rather than a concentration upon one Indian nation. As far as the native Christian is concerned, the missionary spirit as shown in the desire to impart his knowledge to his neighbor is equal to what one finds at home."

i. The Indians of Brazil.

The Indians of Brazil today are still an almost unknown, and certainly a forgotten people. Of the twenty-one provinces comprising the United States of Brazil, at least twelve still contain numbers of pure aboriginal Indians, living generally just as their forefathers lived four centuries ago, and as yet almost no kind of gos-

pel work is being carried on in their behalf. Herein lies one of the most baffling problems of South American evangelization. It is extremely difficult, if not impossible, to gain any accurate figures as to their number, though estimates have been made, varying from 200,000 to 1,000,000. In four of the large states—Matto Grosso, Goyaz, Para and Amazonas—they are numerous, whereas in some other states they are limited to a few hundreds, especially nearer the Brazilian coast. A huge part of inland Brazil yet remains to be explored, but fully one-half of the Indians can be reached today, though in some cases only with the greatest difficulty and with many hardships.

Owing to the warm climate they feel little need of clothing and live almost, sometimes completely, naked. They are generally cleanly in their habits and with a code of morals which often puts the white man to shame. Physically speaking, they are far from being a degenerate or corrupt race, but are well-formed, strong and erect. The Brazilian Government has made a serious, and confessedly a disappointing, attempt to promote the welfare of the Indian population and to protect them from rapacious white men. Any attempt to ameliorate the condition can count upon government sympathy and cooperation. The Salesian Friars should be given credit for an excellent work among the Indians of Matto Grosso.

j. The Mixed People of Dutch Guiana.

The Superintendent of the Moravian Mission in Dutch Guiana provides from the long labors of that devoted body such precise data as must be secured eventually for all Latin America. Besides the reassuring results in evidence among the five races named below, a creole or mulatto church membership of 26,000 has been gathered.

(1) Indians: There are still in existence tribes of the Arawakki, in Caraiber. They live on the Wayombo Creek, between Coppernam and Nickerie, and on the Cottica and lower Marowyne. There are also settlements of them scattered throughout the colony. Their number ranges between 500 and 1,000. The majority are Chris-

tians, belonging to the Roman Catholic Mission. Keeping at a distance, they are of small value to the community at large. On the borders of Brazil there are still small wild tribes, among them the so-called Trio, who trade with the bush Negroes, and with no one else. They number at most 500 souls. No missionary effort is undertaken among them.

(2) The Bush Negroes: They are divided into five tribes, with no connection among themselves, very little with the colony and its government, and on the whole govern themselves. (*a*) The Aukanos, on the Marowyne and the Cottica, and the Sara Creek, numbering between 6,000 and 7,000. Missionary effort by the Moravians has resulted only in the organizations of a congregation on the Sara Creek and Cottica. The tribe as a whole rejects Christianity and culture from fear of the whites. (*b*) The Saramakkans, dwelling on the upper Surinam, in about sixty villages, and numbering about 6,000. The Moravians have among them six mission stations with about 900 Christians. (*c*) The Matuari, on the upper Saramacca, about 1,000, living in ten villages. They are almost wholly Christianized by the Moravians. (*d*) The Koffiemakka, or Coerenti, living in part on the Coppernam, and the rest on the Sarramacca, about 200 souls, almost wholly Christianized by the Moravian mission. (*e*) The Paramakki, an enclave of about 300 souls, dwelling in the territory of the Aukanos, governed by a separate chief, among whom the Moravians have about 100 Christians.

(3) The Chinese: These have immigrated at different times and are in part farmers, and in part merchants. They are fully incorporated into the life of the colony, and in the majority belong to one or the other of the Churches, there being only about 200 heathen among the whole number of 1,000 souls.

(4) The East Indian coolies, numbering 21,000 (perhaps more), scattered along the whole coast of Surinam, as contracted or free laborers on farms, in factories, and at other occupations. The Hindus are largely in excess of the Mohammedans among them. Both the Roman

Catholics and the Moravians are working among them. The latter have a well-established mission among them numbering 300 Christians.

(5) The Javanese, numbering 8,000, mostly Mohammedans. The Moravians have a young Javanese mission numbering fifty Christians. These people are also to be found in all the districts, either as contract or free laborers.

The Roman Catholics (Order of Redemptionists—Dutch) have their largest success among the Indians, at least as regards numbers, but as the different groups are visited only from time to time by the padre, who does not organize stations or schools, one can hardly speak of congregations, and it is not to be wondered at that their Christianity is of a very low order. Among the bush Negroes the Roman Catholics have had little success up to date, aside from an occasional baptism. Among the Chinese their mission is showing a growing influence. Among the coolies their methods, up to this time, of gaining candidates for baptism through outward advantages, have proved unsuccessful. They have filled lists, but have made no Christians. Latterly they are doing more through their school and training work. Of Roman Catholic missions among the Javanese, no information is available.

k. The Indians of Venezuela.

There are various Indian settlements in the Guayajira district of Venezuela near the Colombian border, there are others on the eastern border, and yet others at different places on the Orinoco. The Indians are not very accessible, as they have suffered much ill-treatment. They have been the object of attempts at civilization by church and state—attempts which for the most part have been failures. Recent legislation looks to the organization of missions at the expense of the government which is disposed to accept the cooperation of the Roman Catholic and evangelical Churches, the contracts being subject to the principles that rule and regulate in liberty of worship guaranteed by the constitution. The total Indian popu-

lation is less than 200,000; some estimate more nearly 100,000. Throughout Venezuela the well-to-do classes have the attention of the Roman Catholic Church and reap whatever benefits there may be from this fact. The poor have no gospel of any kind preached to them. The great mass does not attend services more than three times a year, then only on some extra occasion, more or less as people go to a spectacle.

4. CLAIMS BASED UPON THE EFFECT OF SPIRITUAL FREEDOM ON INDIVIDUAL AND NATIONAL CHARACTER

The progressive rapprochements of many of the great Christian Communions are teaching this generation that isolation and aloofness are inimical to spiritual fruitfulness; and also that each body has some God-given contribution to make in the discovery and appropriation by all of the Christian message and ideal in their fullness. By as much as faithful adherents of the Roman Catholic Church, obedient to her sense of mission, establish her institutions and minister side by side with those of other Communions on the Continent of Europe, in the British Isles, in North America and elsewhere, so millions of Christians of the other Communions conceive that they may not withhold from Latin America, or from any other part of the world, those aspects of Christian truth and life which have been revealed to them as among the supreme blessings of the faith. Without undertaking to exhaust the category, the following are named as obligations heavily laid upon evangelical Christians in behalf of the whole world: the establishment of intellectual freedom; the opening, circulation and study of the Scriptures; the recognition of the right and value of democracy in ecclesiastical government.

a. The Right to Intellectual Freedom.

The practical issues which grow out of the liberation of the human mind in matters of religion extend from the very core of life to its most remote manifestations. Inquiries into the meaning and sanctions of religion are lifted to the dignity and privileges of other scientific searches for reality, in the sense of taking account of all

the facts, new as well as old. Their conclusions accordingly become more trustworthy, rather than less. They are delivered from the suspicion that *a priori* judgments marked the outset, predetermined the course, dictated the conclusions and thus invalidated the whole process and its results. The volumes of pertinent data banished to the "Index Expurgatorius" are entitled to a hearing at least. Brilliant and earnest minds until now silenced by edict, possess the right to speak for themselves. It is for the highest good that the many as well as the few should think upon the spiritual welfare of mankind and devote their talents to its advancement. The knowledge of the material world need not be kept away from spiritual wisdom in non-communicating departments, lest the latter perish from too full light. All truth is God's, and the most precious of it all—the revelation of Himself to men —holds strongest sway where reverence and knowledge meet without fear or fetter. Universal education on any other basis, if persisted in, will destroy faith and with it will strike down personal and national morality.

Liberty of conscience and opinion, moreover, is the mother of toleration and mutual respect, without the sacrifice of conviction or of principle. There can be differences and even opposition without bitterness. Evangelical Christianity, though not yet without bigots, has sufficiently learned the lessons of history, many of them painful, to throw the preponderance of its strength into the scale for freedom of intellect and conscience. It seeks this boon for Latin America in good faith, believing that the acceptance and observance of the principle by all Communions in those lands would serve there as elsewhere the cause of true religion and the related interests of humanity far better than do the voice of authority and the machinery of suppression.

b. The Right to an Open Bible.

Lecky chronicled a fact of history for statesmen to ponder when he wrote: "The records of three short years of active life [of Jesus] have done more to regenerate and soften mankind than all the disquisitions of philosophers

and all the exploitations of moralists."[1] John Stuart Mill, skeptical in theology, expressed with great beauty the majesty of our Lord in the domain of morals: "Not even now could it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete than to endeavor so to live that Christ would approve our life."[2] Goethe's appraisement was not less: "No matter how much the human mind may progress in intellectual culture, in the science of nature, in breadth and depth, it will never be able to rise above the elevation and moral culture of Christianity as it shines in the Gospels." Evangelical Christians in policy and practice choose to open this record and these teachings with the rest of the Christian canon to the people of all classes, to augment their circulation and to stimulate their use.

In the one hundred eleventh year of its history the British and Foreign Bible Society issued 10,162,413 copies of the Bible, New Testament or portions comprising not less than one complete book of the canon. The Society has produced or circulated the Scriptures in 487 languages. The record of the younger American Bible Society is 6,406,323 for 1914. The total since its existence dating from 1816 is 109,926,214, of which more than three-fifths were absorbed in the United States. At the Bible House in New York it prints the Bible in forty-five languages. Not even the blind are forgotten. For them three systems are available in English, two in Arabic and one each in six other languages. Other Societies and commercial firms issue another great total equal in size to the combined output of the two named—a grand aggregate of 32,736,000.[3] The peoples who have longest and in largest numbers enjoyed unrestricted access to the Bible attest its vitality and attractiveness by maintaining a steady demand for its production and sale in enormous quantities. Year by year it continues in this respect to dwarf the so-called "best sellers" of fiction.

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[1] Lecky, "History of European Morals from Augustus to Charlemagne," Vol. II, 88.
[2] Mill, "Three Essays on Theism," 255.
[3] *Bible Society Record,* Nov., 1915, 177.

For centuries the enemies of Christianity have concentrated upon these records and teachings unremitting assaults, seeking to destroy their credibility and authority. This fact is a recognition of their fundamental relation to the Christian faith. The Church owes a vast debt to her scholars who have successfully met those attacks, none more violent or resourceful than those of the present generation. The base of supernatural religion around the historical person of Jesus Christ can never again be shaken. Yet biblical apologetics are neither saving pure Christianity to the world nor making it regenerative in individuals and nations. Only the use of the Bible itself achieves those beneficent and transcendant ends. The truths of God declared through His prophets, Son and apostles bear their own credentials to honest minds and obedient wills. Given to mankind, viewed, known, loved and obeyed, they bear the fruits of righteousness, they call from sin, they lead to God, they proclaim the Savior, they furnish the program of His earthly kingdom and enlist its citizens in unselfish service. This is why men have gone to prison and the stake to give the open Bible in the vernacular to the races and why others will persist until this task is accomplished. This is the compulsion within the lonely, untiring colporteur. Evangelical Christians have a consistent history of dedication to this ideal. In godly homes there is one Book children first hear the parents read. Sunday schools make the pages familiar to successive generations. The pulpits are filled by a Bible reading and expounding clergy. The most cherished and honored literature is rich with scriptural language and imagery. Here are the springs which have slaked the spiritual thirst of multitudes, whence rise the strongest ethical streams of whole nations, and these are sufficient, if released and given channels, to bless all peoples.

Latin Americans, literate and unlearned alike, are practically cut off from this moral and spiritual fountain. The earnest educator, statesman and others in public and private life condemn, deplore and exhort in the presence of a situation felt to be

deplorable. In *El Sur,* of Arequipa (Peru), Nov. 14, 1914, in an article headed "Ruina," the writer says: "That which cannot be cured, and which foreshadows death is moral failure. And this is the evil of this country. . . . We breathe a fetid atmosphere and are not sickened. The life of the country is poisoned, and the country needs a life purification. In the state in which we are, the passing of the years does not change men, it only accentuates the evil. A purging and a struggle are absolutely necessary." The vice-rector of La Plata University, Argentina, in his opening address of the college year, called upon the university to recognize its obligation to develop character in the young men who pass through its halls. "It is with great sadness that I witness the steady decrease in the number of unselfish, idealistic, genuine men; how engulfing the tide of selfishness, of rebellion, of indiscipline and of insatiable ambition; impunity so commonly supplants justice that I fear for the spiritual future of the land of my children, unless we make haste to remedy the great evil, which is disregard for the noble, and the great and unmeasured lust for material riches." This man who knows what he wants, but knows not how to get it, closed with the characteristically pessimistic note of almost all South Americans of high ideals. He quoted from Fogazzaro's "The Saint," as follows: "There are men who believe they disbelieve in God and who, when sickness and death approach, say, 'Such is the law of life; such is nature, such is the order of the universe. Let us bow the head, accept without a murmur, and go on complying with our duty.'" "Gentlemen," said the rector to his faculty, "such men let us form not only in the University of La Plata, but in the great complex University of Argentina." It is pathetic that such men know not the way. It is a call in the dark—but it is an increasingly loud call, an increasingly earnest call, a call from those honestly wishing light. God hears that call and will not be long in answering unless men who know the way out are culpably slothful.

These are the unfailing signs of spiritual famine to be

observed universally wherever there is neglect of the Bible. Let there be a generous distribution and a wide use of the Scriptures from Mexico to the Straits of Magellan, and a corresponding rise in individual and collective conscience and volitional power will be registered in a generation. Immanuel Kant wrote: "The existence of the Bible as a book for the people is the greatest benefit which the human race has ever experienced." Millions of evangelical Christians nourished on the Bible know this to be true. They will be false to themselves and will fail in a solemn trust if they do not in humility and faithfulness declare and reveal the inexhaustible sources to whomsoever these remain undiscovered.

c. The Right to a Democratic Management of the Churches.

The ecclesiastical governments of the evangelical Communions generally have profited by the world movement toward political democracy and have in turn contributed to that movement. Religious absolutism does not permanently satisfy and hold the allegiance of a people politically free. For the modern man there exists a reciprocal relation between a voice in councils, plans and decisions and the acceptance of responsibility for their execution. The sense of the latter dies or remains inert with denial of the former. This process is operative even where unconscious. Zeal, energy, and all other human resources are reenforced and multiplied when commissioned and trusted Christian service is not exempt from the law of liberty.

The according of representation to laymen in synods, assemblies, general conventions, conferences and meetings has been paralleled by the spontaneous manifestations of new life, loyalty and abounding activities on their part. Here is the phenomenon of cause and effect. The Sunday school was the conception of a layman. Without the laity its ramifications and effectiveness would be impossible. It continues on its now world-wide course a testimony to the capacity and trustworthiness of the laity in control. The Young Men's Christian Association, of

like genesis, is even more completely the self-expression of laymen. The extent to which the numerous church brotherhoods have spread throughout the evangelical Communions in the last decade is evidence that they wait for yet larger tasks than have been discovered for or by them. In more than one body recent years have found them sometimes in advance of their clergy in missionary vision and program. Fundamental democracy has been established permanently in evangelical Christianity from the parishes to the highest legislative bodies and courts. So fully is the application of the principle justified by the results that no reactionary arises to lament the passing of autocracy.

Latin Americans, too, will waken to new and vigorous religious life when both the rights and the obligations of free disciples of Jesus are offered them. They are charged with indifference to the interests of religion. Is this surprising? When have their convictions concerning religion been respected, or their opinions sought? They are said to be undependable in voluntary Christian service. No school of experience has been in existence to call forth and to develop responsibility in the individual. The Inquisition was not calculated to stimulate independence and initiative. Even capable recruits for the national clergy have all but ceased to come forward save in countries like Chile, where ultramontanism was resisted with considerable success. Generations forced to stagnating conformity cannot be expected to flower with spontaneity into self-reliant and progressive Christians. The journey is a long one from blindly obeying human spiritual authority to full citizenship in a Christian democracy. Halting steps and even helplessness are certain to mark the early stages, but once accomplished on the part of substantial numbers, a new transforming order of society will appear in the life of these nations, conscious and rejoicing in their call, "Not to be ministered unto but to minister."

5. THOSE ARISING FROM THE APPLICATION OF CHRISTIANITY TO SOCIAL NEEDS AND PROBLEMS

The unselfish patriotic men and women of Europe and of both Americas in public and in private capacities are hard pressed by similar tasks of social amelioration and of moral regeneration confronting them. The enlightened peoples of the world are sharing with one another acquired knowledge, experience, leadership and financial assistance in the advancement of health, education, character and other fruits of Christian civilization. Such interchange should increasingly characterize the relations between Latin America and the Anglo-Saxon-Teutonic nations. Human suffering, ignorance, greed and lust are not limited to national or provincial boundaries. "What an Italian surgeon or a German scientist discovers to-day is applied to-morrow in the world's hospitals and laboratories. When a Brazilian aeronaut contributes to the conquest of the air or an Argentine statesman adds a new doctrine to the international code, civilization acknowledges itself debtor. The time has come for free trade in moral resources. This is a plea for an international consciousness to assert itself against phariseeism when a sister nation's character is reviewed and against injured pride when the light is turned on at home."[1]

a. The Extension of Popular Education.

Popular education[2] has progressed slowly in most parts of Latin America largely because of overwhelming indigenous populations, precarious finances, sparse settlement, troubled administrations and the persistent oppotion of powerful groups. The prosperous and ambitious have sought and gained education as becoming and necessary to their position. The Indians and other poor, as elsewhere, do not want an education because they do not see the use of it. In some considerable areas it might require one hundred square miles to assemble enough

[1] P. A. Conard, "Christian Pan-Americanism," 7.

[2] Facts taken from the "Statesman's Year-book" and from "South of Panama," by E. A. Ross.

children to maintain a school. Liberal minded leaders advocate education for all, but selfish tax-payers often intervene. As a class, they have conceived their interests to be best conserved by keeping the peon laborers ignorant, helpless and submissive. The priests also have resisted teaching by the state and have not provided for it themselves with any measures of universality. They have taught the common people with respect to the faith only. The illiteracy, therefore, ranging from fifty to eighty per cent, is stifling to national development.

Latin America had one in twenty of its population in schools in 1912, Germany one in six, Japan one in seven. In Colombia about one person in twenty-two is attending public school. Ecuador has one in sixteen enrolled. The 800,000 Indians, forming about one-half of the population, are getting practically no education at all. While masters are obliged by law to provide a school if ten or more families are employed on an estate, yet the law is evaded. In Peru, with a large Indian population, only about eighteen percent. of the children of school age are in school. It is estimated that two-fifths of the children live in districts so remote that the state cannot reach them. Bolivia has one in about forty of the population attending public school. The government supports some teachers who divide their time between several schools. The Central American group has three percent. at school, Cuba ten percent., Porto Rico twenty percent. Chile, with a population of 3,459,951 and more aggressive than most of the other countries, has 331,636 pupils in the elementary schools, and 39,198 in secondary schools. The buildings are crowded and some children must be turned away because of lack of equipment. Argentina has developed its schools along more democratic lines. About one-tenth of the population is in the elementary schools. In some sections the government is extending education by providing portable school buildings. Every effort is being made to extend educational facilities. The Uruguayan system in efficiency and outreach is second in no respect to that of its larger neighbor. These two nations are said to expend

for education a larger proportion of their national budget than any other countries in the world. The State of São Paulo ranks easily with them, and leads Brazil, which with a population of 24,000,000 has 635,000 pupils.

Public education lacks building equipment. In Ecuador, for example, all the schools are reported to be in rented buildings, most of which are poorly adapted to the purpose. In Arequipa, Peru, the seventeen schools are in rented private property. Even in rich Argentina many school houses are rented. This condition of using rented or poorly equipped buildings is quite general throughout Latin America.

Primary education is free but not always compulsory. The progressives have developed it as rapidly as possible. Secondary education is largely provided by private institutions. Higher education is in the hands of the states. There is a disposition not to trust the local governments with school administration. The policy of centralization sometimes employed seems very much overdone. In Peru the remotest province may not make a repair of any kind, except at its own risk, without first consulting the minister of education.

The teachers, in most cases, are poorly compensated, hence they see no career in teaching. Politics and religious profession also enter into appointments. Most of the money for education is expended in the capitals, leaving the rural communities very poorly provided; therefore teachers do not want to teach in the country. The teachers are not well trained, as there are few normal schools. Bolivia has a normal school with but few graduates, which is making distinct progress at present. Peru has a men's normal school with about one hundred students. Chile has much better professional facilities. Argentina has seventy-two normal schools, with 6,000 students. Here the whole system is more efficient and the pay of teachers is better. Brazil is gaining and seriously purposes to overtake the task. At no point of contact with the life of this part of the world can Christian cooperation from abroad find a more complete justification or so welcome a reception if the mission schools

are administered on the highest plane of efficiency and are supplemental to rather than competitive with the existing and rapidly expanding government systems of education.

b. The Improvement of Public Health.

The field for cooperation in health, hygiene and sanitation is equally extensive. It is difficult to see how education on these matters of life and death and even medical relief can humanely be withheld from large populations where the facilities to prevent and cure disease are alike inadequate and often absent altogether.

As capital and otherwise chief city of Peru, Lima with a population of 140,000 fares better in these respects than the less favored cities and rural regions of Peru, yet there the infant mortality approximates one-fourth during the first year. Vital statistics for the first three months of 1914 show a mortality of 11.28 per 1000 inhabitants, a startling yearly rate when multiplied by four. A study of smallpox published in 1912 indicated 1,600 deaths from that disease in eighteen years. Between January and October, 1914, there were 870 deaths from tuberculosis and 457 from enteritis. Typhoid fever is endemic to the city. Outside the chief centers of Peru the most ordinary dictates of hygiene are very generally ignored. Markets are held in open spaces without shade, clean water, or even the most elementary precautions. Food is laid out on the ground for sale amid swarms of flies. The water supply in the city pipe-lines is in many cases open to easy contamination by the influx of water which has been used for irrigating manured land, or by that of the drainage in rainy season from roads frequented by man and beast. Some towns have no sewage system, at least none that merits such a name, and open sewers inadequately flushed with water are common.

The measures taken for dealing with disease are sometimes as dangerous as the disease itself. When smallpox becomes more than usually menacing wholesale vaccination becomes the order of the day, without consideration of circumstances, and executed by persons without any

professional training, often without a notion of the simplest precautions demanded by the operation. But such spasmodic efforts on the part of the authorities are not so serious as the ideas of cure and medicine common among the people. In March, 1915, the newspapers published an account of a foreign doctor being compelled to flee the town of Payta because in attempting to combat an epidemic of diphtheria he had set himself resolutely against a revolting and wholly unscientific treatment in common usage.

Conditions in interior Bolivia, Ecuador, Colombia, Venezuela, Nicaragua, Honduras and Salvador are not more favorable. Only a few countries in the world have grasped the significance of rural and village sanitation. The entire western hemisphere has this task before it. The Hookworm Commission of the Rockefeller Foundation is pioneering in the states chiefly afflicted in North America. The disease at which they are striking likewise infests nearly all of the southern republics down to the temperate zone.

Chile enjoys an exceptionally fine temperate climate where the extremes of cold and heat, if the Straits of Magellan be excepted, are never found. If due attention were given to the most ordinary sanitary principles and personal hygiene the death rate in the country would be extremely low in comparison with most other countries in South America. In physique the Chileans are the most sturdy people on the continent. Living by the seashore or mostly in the open air in the rural districts a hardy manhood has been developed. The highest death rate is in the towns and cities, and there is a marked tendency for the rural population to drift into the cities, where the dwelling houses lack the most elementary principles of sanitation. The steady spread of alcoholism is seriously undermining the fine hardy qualities of the Chileans. Smallpox and typhoid are very prevalent and some years fearful epidemics break out. Pneumonia and tuberculosis play dreadful havoc. In 1910, Chile had a birth record of 38.4 per 1,000 persons, the fifth highest in the world, but her mean rate of increase by

excess of births over deaths for 1910 was 5.9, one of the lowest in the world. Thus one of the healthiest peoples reduces its increase to a minimum through ignorance, carelessness in the treatment of children, and the bad sanitary conditions in the dwellings of the working class. A great and beneficent work could be done through the appointment of a well trained staff of deaconesses with a fair elementary knowledge of sanitary principles. A work of this character would not only be instrumental in uplifting the poor and ignorant people, but would appeal strongly to the national sentiment. The profession of trained nursing is almost unknown in Chile, except among foreigners.

Northern Brazil is very deficient in sanitary arrangements. This is in large measure due to the ignorance of the people who will not cooperate with the authorities for the betterment of affairs. In several of the states there is no quarantine in cases of smallpox and contagious fevers and no separation in case of tuberculosis. In the large state of Bahia, outside the capital, there is no system of drainage or of sewage. The hookworm disease is wide-spread. Leprosy is also spreading. There is no general use of mosquito-netting, nor effort to get rid of mosquitoes. There is no war on flies or rats, except when bubonic plague scares the state authorities. Outside the capital nothing is being done. Pará is in a better state. Recife, with 200,000 people, is installing its first real sewer system. The fine cities of Southern Brazil and the River Plate regions have achieved distinction in municipal cleanliness and health protection. The Buenos Aires Health Department is nowhere surpassed. With the possible exception of Montevideo, Buenos Aires, and one or two other cities, the urban poorer classes and much of the rural population are in deep need of accessible, less expensive, and more conscientious medical service.

The call to advance preventive medicine by education, example and influence is urgent. It is hardly conceivable that intelligent service on the part of foreign Christians would not be welcomed by every official

and citizen interested in the promotion of playgrounds, better housing, sanitation, and in antituberculosis and kindred movements. If barriers now exist, a better understanding, approach and working basis should be contemplated. The National Commission of Uruguay on Physical Education and Training recently appointed the physical director of the Montevideo Young Men's Christian Association as their counselling expert and provided his support for several months. The physical directors of the Rio de Janeiro and Buenos Aires Associations are being sought continually for conference and even leadership in matters affecting public play and health. All three of these cities are centers of sound and vigorous antituberculosis propaganda. Montevideo raises annually $100,000 in a day for the support of a national league to combat the disease. On the other hand, Colombia is yet without a Red Cross Society. The right type of evangelical leaders with vision and knowledge in these directions might be pioneers in regions that otherwise will wait for decades for guidance in healthful ways to live, work and play, for next to lack of financial resources and the abysmal ignorance of the common people regarding this whole range of subjects, the absence of informed and concerned local leadership stands in the way of government and private efforts however earnest.

c. The Uplift of the Indians.

Societies to combat intemperance, social vice, Indian exploitation and other deeply-seated evils are scarcely more than projected. The best-established and most effective of these is probably the Aborigines Protection Society of Peru. This is energetically conducted and is doing a great work in defending the rights of the Indians. The activity so far has almost wholly been in opposition to abuse of the Indian, rather than in positive effort to raise him above the position which permits of the abuse. The whole force is Peruvian, unless indeed one secretary who does a great deal of the work is excepted—a young German-Peruvian lady.

Whatever may be said of the earlier mistreatment of

and faithlessness toward the Indians in the territory that is now the United States, in later years vigorous efforts have been made in both the United States and Canada to protect the North American Indians in their natural and treaty rights from land-grabbers, corrupt and ignorant government agents, whisky sellers and the related crew of terrain pirates who in every land exist to prey upon helplessness. Why may not the pioneering men of Peru profit by the experience of the lands to the north in legislation, publicity, vigilance and other measures that proved remedial against the wrongs attempted and inflicted upon the aboriginal race, and on a vastly larger scale upon a former race of slaves? Furthermore, these tasks where most advanced in North America are far from finished. Educational and evangelizing efforts are still reaching out to overtake the needs of the Indian and colored races. All the Andean nations, Central America and Mexico are in turn beset with the problems of their numerous Indian populations. The conditions in the two continents are not identical, but wide room exists for mutual helpfulness. North American Christians resident in these southern republics might well qualify themselves, as some have done, by sympathy and knowledge to be surpassingly useful in unofficial ways in this huge racial task that in difficulty and magnitude bulks with the negro problem of the United States. The treatment of less favored and backward races increasingly concerns the world's intelligence and conscience.

d. The Warfare Against Intemperance.

In recent decades intemperance has become a growing menace to Latin-American populations. Colombia, Chile, Peru, Ecuador and Mexico now have to reckon seriously with this enemy of civilization, as the use of the stronger foreign intoxicants is added to the wide-spread consumption of native drinks. In the larger cities the well-nigh universal use of whisky by the foreigners is pernicious in the extreme. The author of "South of Panama" is first of all a sociologist and never puri-

tanical. He observes: "In Guayaquil there are twenty bars where there was one forty years ago and within the last ten years the consumption of spirits has increased fifty percent., chiefly owing to the spread of the brandy-and-soda habit. In the University Club at Lima the outstanding feature is not the two or three pieces of gymnastic apparatus, the baths—which are noticeable by their absence—or the locked and unused library, but the large and varied display of bottled goods at the bar.

"The victims of alcohol on the West Coast are chiefly the natives and mestizos, who crave it as the North American Indians craved fire-water. Drinking makes the holiday or feast for the natives and is becoming worse as rum from the sugar plantations displaces their ancient chicha. The Peruvians of the interior drink to a serious extent. In every little town is a *bodega* or two stocked to the ceiling with bottles of many colors. Aside from hard goods there is nothing to slake thirst but ditch water. The lack of soft drinks is a misfortune, for I am sure a thousand soda fountains well placed would work a moral revolution in Peru.

"In La Paz it is said that most of the Bolivian school teachers drink. The judges of the High Court agreed that ninety percent. of the crimes of the Indians are due to liquor. Recently the law prohibiting the sale of spirits in and about cemeteries has put an end to the gruesome orgies of All Souls' Day, when the Aymaras sat in groups about the graves of their recent dead and 'waked' themselves into beastly intoxication. Unlike the Indian, who drinks on occasion, the cholos are habitual drinkers and often sots.

"It is in Chile, however, that one meets with perhaps the worst alcoholism to be found in the world to-day. Said one foreigner, 'I have been in twenty-two countries and I have never seen it so bad.' The root of the trouble is alleged to be the well-nigh uncontrollable love of ardent spirits the masses inherit with their Mapuche blood. . . . It is impossible to exaggerate the ravages of alcohol among the half-Indian masses. Often the husband drinks up all he earns and the woman by her labor

supports the children. Encina declares, 'With few exceptions the Chilean laborer gambles away or drinks up most of his wages.'"[1]

Private crusades against intemperance have been attempted in Chile by a few clear sighted individuals, and by *El Mercurio,* the west coast's greatest newspaper, whereby something has been done to check the ravages of drink. A law has recently been passed restricting the hours for the sale of liquor between Saturday and Monday morning. Education of the children with respect to the effects of the use of alcohol has not yet been undertaken. The whole weight of the evangelical forces must needs be ranged against the liquor traffic in all its forms. From every consideration Christian hostility to alcoholism and the saloon that breeds it should be intercontinental. The nations feeling their way in temperance legislation are weakest at the point of enforcement—a familiar experience farther north where it has taken a generation to enact laws with teeth in them and to elevate to power officers with backbones. In some countries this alignment will bring about unaccustomed alliances, as, for example, in Argentina, where the Socialist party is openly deprecating and combating the drink evil. The field executive of the Evangelical Union of South America in Peru is an officer in the National Temperance Society. On the directorate with several Peruvian gentlemen are two representatives of other foreign evangelical bodies. The secretary is the North American director of the government normal school for men. His wife is leading a local movement in behalf of women overtaken by misfortune. The Woman's Christian Temperance Union ten years ago began an organization in Mexico which has spread through several states, having hearty official support.

e. The Campaign for Social Morality.

With respect to sex education and antivice regulations Latin America has yet to travel nearly the entire distance to be abreast of contemporary Christian senti-

[1] E. A. Ross, "South of Panama," 219 ff.

ment, social science and enlightened procedure. Full credit is here given to the first steps taken forward, the more significant because so isolated and therefore courageous. Brazil and Argentina are now represented in the International Pornographical Congress. Among the results have been efforts to suppress the publication of obscene literature and its entrance to government mail service. Here and there medical men are being heard and are appearing in print and supporting the continent life as consistent with health and virility. For generations the youth have been instructed to the contrary, as indeed most of them are still. The double standard of morality for men and women is generally accepted by both sexes. The great municipalities still put their faith in segregation, police licenses, medical inspection and the other futile measures against the evils of prostitution now being repudiated and abandoned on the Continent, in Great Britain and elsewhere as both unchristian and contributory to the harm and misery it is desired to remove. The presence of many foreign women of ill repute in the large ports, in some inland cities of the east coast and in others north of Panama confirms belief in the universality of "white slavery." Efforts to mitigate this form of the traffic in womanhood are reported from Buenos Aires, where the National Vigilance Association of London maintains a representative. Along this whole battle line all informed lovers and champions of the human race must offer united resistance without cavil or false pride. The aggregate wisdom and power of all are none too strong to cope successfully with the league of destructive forces grouped about the social evil. Its international character calls for the closest cooperation between the leaders in moral reform in Latin America, Europe and the United States.

f. The Suppression of Gambling.

Voices are beginning to be heard in Latin America against the demoralizing influences of gambling. The most progressive business houses in Buenos Aires discourage and even forbid their employees to attend the

races. Most of the federal governments maintain lotteries as a source of national income, Chile being one of the honorable exceptions. Tickets for drawings are vended often more thoroughly than newspapers and in denominations to suit the humblest purchasers. The Roman Catholic clergy rarely offer objection to the institution, and indeed often employ it in financing charities. Sooner or later it must be demonstrated to the people as a whole that their indulgence in this vice is a great source of national weakness. When that day comes the means by which other nations are struggling to keep under those elements which thus prey upon the cupidity and diversions of the people will be sought by the forces of righteousness in Latin America, and the creators of the new standard will be accounted public benefactors.

g. The Thoughtful Solution of Other Problems.

To the social problems enumerated above may be added such others as child labor, the oppression and neglect of the poor, inequitable taxation, class government, the evils of monopolies, special privileges and unfair labor conditions. All these problems must be faced courageously in the light of Christian principles. But so far in Latin America the Roman Church has contributed little or no practical help toward their solution. Nevertheless, there are to be found here and there earnest men, of liberal tendencies, who, for patriotic and humanitarian reasons, are striving for the betterment of their country. They are the friends of education, and realize that character is the true basis of national strength. Does not the welcome that such men are prepared to extend to the forces which develop character, constitute a golden opportunity for the evangelical Church in Latin America?

CHAPTER IV

FACTORS DETERMINING THE CHARACTER AND EXTENT OF THE COOPERATIVE TASK TO BE SHARED BY CHRISTIAN FORCES FROM ABROAD

I. ACCESSIBILITY

Among the favoring conditions in respect to accessibility are the size and power of the cities as contrasted with the sparseness of inhabitants in the remoter regions, save in the West Indies, where no part is remote. The national capitals of Latin America contain 6.8 percent. of the entire population; the provincial capitals another 11.5 percent. In Colombia nearly one-third of the people live in the capital cities. As in all Latin civilizations, the cities wield preponderating power. Here they constitute the financial, the intellectual and the political national forces. The banking capital in Brazil outside the eight chief centers is negligible. Argentine government students of the higher grades are in five municipalities. Thus the major bases for present and more extended Christian operations are fixed, with the entire structure of society so organized as to make their outreaching lines of diffusion to the frontiers natural and effective. Practically all national capitals and metropolitan centers and many of the secondary cities are located on lines of water or of rail transportation.

Yet there are vast areas of hinterland. The mountain plateaus and heights from northern Mexico to the southern Andes may be traversed in but a few regions by rail. The chief reliance is still, and for a generation will continue to be, more primitive means of travel, although railroad mileage is being added steadily. Extreme hardship and even danger are inevitable in travelling to some of the principal towns in or over the Cordilleras. The traveller has at times to go for two or three days over mere trails at great elevations without finding a house where he can secure shelter or cooking facilities. Many such roads in Peru are infested with brigands as dangerous as the wild savages. Argentina presents in the extreme south an almost trackless area. The great agricultural areas of Chile, Argentina, Uruguay and Southern Brazil present travelling conditions paralleled by Western Canada and the newer sections of the United States, where railroad capital is disposed to extend the territory it serves by the construction of such new lines as are consistent with the prospect of financial returns. Nearly all the principal cities of this heart of South America are linked together by efficient railways or by comfortable river and ocean steamships.

South America east of the Andes is perhaps favored above any other part of the world of equal dimensions in its great water courses. "Imagine in our own country the St. Lawrence and the Columbia Rivers as representing the Orinoco and the Magdalena. Eliminate the Great Lakes, but imagine, instead of our other waters, one great river entering the sea at New York and reaching westward to Carson City, Nev., and beyond nearly to the Pacific Ocean, but navigable as far as Carson City by ocean steamships; and another great river entering the Gulf of Mexico at New Orleans and duplicating the Missouri and the Mississippi, the Ohio and the Tennessee, with the upper waters of the Mississippi cut off, but with their place taken by our imagined Amazon with countless navigable tributaries easily connected by water with all the other river sys-

tems. A water system like this covers the whole of South America, with the exception of Patagonia and the narrow strip of the west coast which we could reproduce in our own country by pushing the Rocky Mountains westward and consolidating them with the Coast Range."[1] Paraguay, north and interior Brazil and Venezuela are mainly dependent on river navigation, smaller boats, rude conveyances and saddle horses for means of communication. Equatorial Brazil and eastern Peru and Ecuador present enormous reaches of the untamed tropics where the rubber gathering operations are carried on at frightful cost to character and life even when conducted at their best. Only the cities and towns situated on the rivers are really accessible. Of these republics, Argentina and, in normal times, Mexico, are best served by railroads. A network of shipping lines connects the major points of Central America and the West Indies. In general it may be considered that rather more than half the people of Latin America live on or adjacent to highways of steam transportation, that most of the remainder are to be reached only by primitive and hard itineration, and the small residuum are outside the pale of civilization.

2. CLIMATIC AND OTHER HEALTH CONDITIONS

In calculating the magnitude, feasibility and cost of an undertaking involving the foreign residence of some thousands of men, women and children, the climatic conditions become an important factor. A further consideration of sanitary conditions is important at this point as bearing upon the health of foreign and other workers. About eighty percent. of the area of Latin America and population are in the latitude of the tropics. This serious fact, however, is greatly modified by the high table-lands of Mexico, Central America, Colombia, Ecuador, Peru, Bolivia and northern Chile. With the exception of the low Amazon Valley, Brazil is a plateau. The Peruvian or Humboldt current from the

[1] Robert E. Speer, "Missions in South America," 6.

Antarctic cools the entire west coast up to Ecuador. The populous West Indies are favored with trade winds. Accordingly, fully one-half the total inhabitants enjoy tempered where not temperate climatic conditions. Partially offsetting this advantage is the extreme altitude in the extensive sierras of the inhabited Andes, which is prohibitive to the physical constitution of many foreigners and requires of nearly all of them extended intervals of living at moderate levels. Most of the low-lying tropical area under consideration is trying to unacclimated races and requires of foreign residents unceasing vigilance and frequent furloughs to a tonic climate.

Sanitation has proceeded with widely varying extent and success. In the foremost of the cities of Argentina, Uruguay and the large cities of Brazil north to Rio de Janeiro, it is complete and efficient. Sanitary science has never been better exemplified than in the transformation of Santos from a pest hole of yellow fever, smallpox and plague to a model of cleanliness and immunity from such devastations. Chile, for some reason, in this aspect of public well-being, has not kept abreast of her development in education and in other directions. The entire west coast skirmishes against smallpox and typhoid, with corresponding indifferent results. Thorough tropical sanitation of Panama has had a noticeably favorable influence from Peru to the Gulf of Mexico, both as an object lesson and by rigorous quarantine regulation against stricken or offending ports. Havana performs a like useful service. Progressive Costa Rica and Guatemala are deserving of particular mention. Mexico has done valiantly against yellow fever. The Porto Rican territorial government in the last ten years has reduced deaths by smallpox from large proportions to almost negligible figures.

Certain governments have frankly made no effort in the direction of hygienics, and when the people are overtaken by disease proceed with measure half superstitious. Processions are even organized to combat epidemics, these being the sole preventive measures. The least combated

menaces to health appear to exist in Haiti, Nicaragua, Colombia, Ecuador (Guayaquil being a conspicuous exception and indicative of a more vigorous national policy), Peru, Bolivia and Venezuela.

3. THE LANGUAGES

To members of the European races Latin America offers in language no serious barriers to the intercommunication of ideas and experiences. The most numerous people, the Brazilians, to the number of 24,000,000, less the few hundred thousand uncivilized Indians, speak Portuguese. All the other independent states, save Haiti, are predominantly Spanish speaking. They aggregate in population about 55,000,000. About 6,000,000 of these 79,000,000 are Indians still using exclusively tribal languages of great variety, and in which tongues alone can they be reached. The language situation is exacting, but not complex. Both the major languages being Romanized, the alphabet is familiar to readers of English, German, French, Dutch and Scandinavian. Former students of Latin find an open door to the vocabularies, while hundreds of English words from the same source point the way to understanding and interpretation.

Spanish and Portuguese are copious with respect to vocabulary, but their Latin basis, their phonetic spelling and their affinities with the other Roman tongues, make them the most readily acquired of all the European languages. Nevertheless, the mastery of either language may not be regarded lightly. The Latin peoples passionately love their beautiful mother tongues, and, though politely indulgent of blunders, appreciate correct and fluent speaking. Portuguese and Spanish are respectively intelligible to users of the other language, but are not acceptable. Homogeneity of language, however, over such wide-spread areas as either Brazil or Spanish America with their variety of climate, civilization and other conditions of life, gives mobility to staffs of workers, admitting of much freer interchange in the interests of health, higher specialization, or

greater adaptability. Several Indian languages require to be reduced to writing where permitted. Guatemala forbids making her Indians literate in any other than the language of the state. At the same time many of the Indians are suspicious and silent toward foreigners and can be approached and served only in their own tongue.

4. RACIAL RELATIONS

The foremost and overshadowing facts to be recognized universally in racial relationships and adjustments are their two-sidedness, and the burden of responsibility resting on the race making the approach to be, itself, agreeable and conciliatory. In this connection frank account needs to be taken of the reasons underlying the Latin's difficulty in yielding his confidence to the peoples of Northern Europe, of Great Britain, and, most of all, of the United States. In recognition of the last mentioned fact, the North American members of the Commission ask indulgence in dealing with the subjects largely from the point of view of the relations between the Latins and the North Americans.

a. Temperament and Personal Traits.

The accentuation of distinctive racial qualities is not calculated favorably to impress a foreign people. It perpetuates the feeling of strangeness and difference. German assurance, English bluffness, American angularity and other barbarisms, are little calculated to prepossess the polite and sensitive Latin. One need not denationalize himself to win his way, but wisdom and Christian courtesy alike call for repression of characteristics that wound and offend.

b. Criticism and Ridicule.

Every race has customs, many doubtless casual, possibly whimsical, but more of them well founded and bound to persist. When questions of conscience are not raised no dignity is risked on the part of foreigners in respecting, or even in conformity to such customs, or

at least in passing them over in judicious silence. Here is a great zone of relationships wherein a simple and unfailing code to follow is the Golden Rule.

c. The Inheritances of History.

For many centuries dynasties, national boundaries and the fate of entire peoples were pawns in the titanic struggle between the material, intellectual, political and military forces of Protestantism and Roman Catholicism. The merits of the two sides are not relevant for discussion here. "We have now to reckon with the consequences, one of which is the inbred Latin prejudice toward races whose ancestors were known only as the enemies of true religion. . . . Men acted . . . with the unreasoning hate of savages. They made the worst of everything, they hugged their prejudices, glorified their ignorances, made no attempt to understand their opponents. . . . Christendom was but partially Christianized—less Christian than it is now and less civilized."[1] Are not the once opposing races now sufficiently Christian and civilized and remote from the arena of hate to enter an era of fellowship, and without the surrender of vital religious convictions and ideals by either?

d. The Latin Fear of the Overwhelming of Their Civilization Through Political and Commercial Aggression.

The sincerity of this fear is unquestionable. Calderón writes passionately and typically of most patriotic Latin Americans: "The defence of the Latin spirit has become a duty of primordial importance. Barrès, an impassioned ideologist, preaches the cult of self as a remedy for barbarism; no foreign tutelage must trouble the spontaneous internal revelation. The republics oversea, wending their way under hostile or indifferent eyes, *sous l'oeil des Barbares,* must cultivate their spiritual originality in the encounter with inimical forces. The North American peril, the threat of

[1] Percy Dearmer, in the *Constructive Quarterly,* Dec., 1913, 676.

Germany, the menace of Japan, surround the future of Latin America like those mysterious forces which, in the drama of Maeterlinck, dominate the human stage, and in silence prepare the way for the great human tragedies. To defend the traditions of the Latin continent, it is useful to measure the importance of the influences which threaten it." These burning words are significant for missionaries and ought to be heeded, not from policy, but because of their inherent justice. "Our call is to evangelize, not to Americanize." Any other approach bears unmistakably the marks of insularity.

e. The Assumption of Race Superiority.

The sense of racial superiority manifests itself disagreeably however fain we may be to disguise it. The sin and harm of exalted national pride lie in its existence, not in its exhibition. Patriotism marked by it is pagan, not Christian. The Latin American himself is not guiltless of vainglory, but he has had much to endure from the northern aliens within his borders. The offenders have been aggressive commercial agents, the plundering type of concessionaires, overbearing, arrogant industrial managers and bosses, swaggering tourists, ill-bred consular and diplomatic representatives, and, occasionally, condescending missionaries.

As conspicuous offenders, the United States and her citizens are in the process of mending their manners in respect to the Latin-American nations. The labors of the Pan American Union are being rewarded. Recent national administrations have strengthened the personnel of the embassies, legations and consulates. Knowledge of the excellencies, as well as of the weaknesses, of the southern civilizations is now available, and is taking its place in the forming of opinion and sentiment. Numbers of travellers of discrimination and balance are including that half of the hemisphere in their journeys. More business men of affairs of the first magnitude are addressing themselves to international relations north and south. The governments are learning the wisdom and method of

working together. Hundreds of Latin-American students and members of educational commissions are finding in the United States the opportunity to interpret the best life of their lands to the cultured of this Anglo-Saxon people. The representatives of religion are going forth in the spirit of Christian gentlemen, rather than in that of self-appointed uplifters.

f. The Remembrance of Territorial Aggression.

Nothing is more prevalent among Latin Americans than doubt concerning the unselfishness of the United States in her foreign policies on the western hemisphere. No amount of benevolent protestations, no meritorious service of the Monroe Doctrine, efface the moral effect of the annexation of Mexican territory as a result of the war of 1848, the permanent occupation of Porto Rico, even though acceptable to a majority of Porto Ricans, and the circumstances of acquiring the Panama Canal Zone strip. The United States and her people suffer from these causes in Latin America the disability from which they are exempt in Asia, where, in turn, Europeans are under suspicion because of many instances of territorial aggression. The removal of the onus is in the hands of the present and future statesmen of all these powers and of the nations whose sentiment and ambitions they reflect.

Notwithstanding the number and reality of the difficulties in the way to mutual understanding and confidence between the two Americas and the fact that they are magnified in some quarters for political, commercial and even ecclesiastical gain, the racial animosity is in the way of subsidence, except as it flames out from some untoward diplomatic event. The cooperation of the several powers effected in the Mexican crisis has helped to bring about a much better feeling.

In the last analysis, tact, sincerity, simplicity, charitableness are qualities that will win for the messenger and for his message. To be known as "simpático" is to be assured of warm regard. The thoughtful people receive Christian representatives on their merits. Wherever

these have gone and communities have been influenced by the gospel, there has been a marked change in the attitude towards all foreigners. The heartiest good-will is given to anyone who learns the language and the customs, knows their history, sympathizes with them in their affairs, becomes in spirit a citizen and, more than all, their friend. The purely Indian communities are characterized by pathetic distrust of all white races, born of the centuries of their slavery and of other forms of exploitation.

5. RELIGIOUS LIBERTY

Full recognition of religious liberty is now accorded either by the fundamental law or through its liberal interpretation by all the republics of the western hemisphere. The last to grant this is Peru. The fourth article of the Constitution of Peru reads: "The religion of the state is the Roman Catholic Apostolic; the state protects it, and does not permit the public exercise of any other." A bill to remove the last clause passed both houses of Congress in 1913. To be effective it required the approval of the legislature of 1914. This was secured in the Senate, but failed to reach a vote in the Chamber of Deputies under heavy political, social and even domestic pressure, until November, 1915, when the measure was hurriedly called up and passed by an overwhelming majority. The president permitted it to become law by expiration of time. The law has not permitted the erection of buildings or ownership of property for purposes of worship unrecognized by the state. Permission to build the Anglo-American church in Lima was obtained only under pressure by the ministers of Great Britain, Germany and the United States, it being stipulated that the building must convey no outward appearance of a church. Nevertheless, men of liberal tendencies have held important positions under the government, which, at least on one occasion, was willing to indemnify evangelical workers for losses suffered. Both presidents and cabinet ministers have sustained colporteurs in the right to sell Bibles.

In the other countries practical religious freedom is in effect. Uniform testimony is borne to the fidelity with which the higher officials of the governments administer the guarantees of religious freedom. Local authorities in the more remote and less advanced regions are sometimes found lending themselves and their offices to overt persecution and even to violence. In other areas the clergy privately are more powerful than the local government and are able to incite illegal opposition and to protect offenders until the higher jurisdictions are reached. Weapons of social ostracism, business boycott and political discrimination are still widely employed against non-comforming believers. Unhappily few, if any, peoples have not in their past history yielded to such unchristian, undemocratic passions and misguided zeal. Many are not yet guiltless. The extent of the abandonment of these practices marks the displacing of fanaticism and ignorance by the graces of true disciples of Jesus.

Religious liberty, however, must not here be confused or identified with religious equality. On this latter aspect of the case there is much more to be recorded. In several countries non-Catholics are under certain disabilities. Support of the Church establishment is imposed upon all taxpayers alike except in Mexico and Cuba, where separation from the state has taken place. The example of these countries would be followed in others immediately, but for the consideration that government support carries with it a quasi-control, considered desirable as an influence to be exerted, for example, in the selection of bishops and in other important details of ecclesiastical administration. In Colombia, children may not attend the public schools who absent themselves from the services of the Church. The ecclesiastical court is above the civil courts, and any party to a non-Roman Catholic marriage can at any time get it annulled and be remarried in that Church. Control of hospital by nuns in Ecuador is a decided limitation of the liberty of needy persons. These are frequently put out of the hospital on their refusal to receive the ministrations of the priest.

Chileans and Peruvians report similar measures of compulsory confession.

6. RELIGIOUS PREJUDICES

So far as evangelical enterprises have penetrated in Latin America, these have passed the stage of maximum popular opposition. The causes of opposition were chiefly these: fanaticism; the antagonism of those whose personal interests were directly jeopardized; presumptuous or otherwise tactless approach and methods by untrained and inexperienced or unadapted workers and Societies; the inherited prejudices of centuries of religious conflict. The first is now limited in area and waning; the second may be expected to persist, but to become less effective; the third is in process of correction, while the fourth dissipates, as contact demonstrates to the sympathetic and social Latin character the unselfish motive of the movement and the reality of the service performed. The reports of long resident workers, who have experienced the changed attitude they describe, show impressive unanimity.

Cuba.—"Fifteen years of mission work among the people have been sufficient generally to give them confidence in us and in what we are trying to do. They are favorably disposed and many are eager for the message. Ardent adherents of the Roman Catholic Church are recognizing the value and honesty of our work. The lives of our ministers and members attract attention and convince many of the genuineness of the teaching as revealed in life."

Mexico.—"Wherever our churches are kept open we find a larger interest than ever. This field is decidedly more open than it was ten years ago, due to the current upheaval and change, as well as to the more general informing of the people through the public schools and the multiplication of newspapers and books. Our Bible classes are the largest we have ever had in thirteen years of experience. Most of the liberals desire to see our work spread. They know we believe in education, in independence of thought and action, and have come to see

that countries with an open Bible, a free gospel and popular education are the most prosperous in the world."

Central America.—"There is not a place in any of these republics where the Scriptures and other literature have not entered and prepared the way. The people know about the gospel, and many of them are our friends. We know of at least fifty villages and towns where they are clamoring for evangelical work. The governments are not only not opposed to our work but welcome us. When complaints have been made of incompetent officials, teachers and nurses, the answer has been: 'Give us better ones.' The spirit of the age, which tends to greater liberality and examination of things, is pervading the people. There are very few places where a good hearing cannot be obtained. Twenty years ago in Nicaragua we were limited to the Mosquito Reserve, 60 by 180 miles. Now we are at liberty to labor where we please."

Colombia.—"The colporteurs constantly bring invitations from towns, both large and small, for representatives to go to them as teachers and preachers. On the rare itinerating trips the workers are able to take, the people beg them to come again soon and to send some one to stay. This field is more open because our work is better known. In towns where colporteurs were stoned five years ago they have good sales to-day. The work done has had a wide effect in clearing away prejudices. Commerce also gives a new breadth of outlook. Citadels of fanaticism remain, but we do not have to wear ourselves out with them while we have a free hand elsewhere and have not entered."

Ecuador.—"In the coast provinces the field is absolutely open for the preaching of the Gospel. We do not meet with any more, if as much, opposition as at home. The capitals of the interior provinces are open and evangelicals are protected by the authorities. They meet with insults at times and even with violence, but this can be avoided in almost every case by a reasonable degree of tact."

Peru.—"In nearly all parts of the republic the exist-

ence of liberal and radical propaganda has tended to weaken mediaeval superstitions. These and other secular agencies have resulted in the implantation of a more tolerant spirit in the people. The noble and self-sacrificing service of the representatives of the Bible Societies and of pioneer agencies has been instrumental in dissipating fears and misconceptions. Twenty years ago these workers entered towns in the interior at the risk of their lives. Now they can live and labor in certain centers without fear of molestation of person or property. Fanaticism still has many strongholds, however. As late as 1915 an entire province was in a ferment of persecution. Even in Cuzco, where work began twenty years ago, the soldiers have closed the meeting within the last three years. In 1913 the workers were saved from attack only through the decidedly defensive attitude adopted by university and college students. Three hundred heads of families signed a petition asking for the establishment of such educational institutions."

Bolivia.—"Twenty years ago Bolivia was completely closed to evangelical teaching; to-day it is completely open. There is no danger that the liberty granted will be taken away. But the favorable atmosphere created in Bolivia by the government and by prominent persons individually will pass and conditions will be harder if the present opportunity is not used."

Chile.—"There are open doors on every hand. The women are more accessible than formerly, if properly approached. Christian education has had a liberalizing influence by molding the opinion of the youth of the ruling families. Through them Bibles and Bible teaching have gone out into many influential centers and families and it is not to-day a matter of shame to declare oneself an evangelical, as it was twenty years ago. Bibles have been circulated from Arica to Punta Arenas. Cities, towns, villages and hamlets have been carefully canvassed and friends are found in all of them. The influence of the evangelical Churches has begun to be felt. Contact with foreigners, especially noticeable in the last few years, has helped to liberalize the country. The visits

of such men as Roosevelt and Bryan, known to be evangelicals and who attended the services while here, have been a help to Christian work. The people have remarked that these men, also Lord Bryce, Senator Root and Senator Burton, are evangelicals and the fact has opened their eyes. Travel, too, on the part of the upper class has had its effect."

Argentina and Uruguay.—"The loss of persecuting power and prestige by the established Church, the extension of education, commercial relations, contact with foreigners and acquaintance with us and our work have replaced suspicion with confidence. There is some awakening to the fact that the needs of the people religiously have not been met. Numerous little groups of people are anxiously waiting for evangelical shepherds whose lives have proven them messengers of the living Christ. This field is absolutely open for evangelical work in all parts, provided it is carried on with sufficient means and in a sufficiently dignified way to demand respect, but the work must be of an increasingly higher grade, more thoroughly educational and scientific, and with churches and schools of adequate importance and equipment to command respect in lands where public buildings are always noteworthy. On the other hand, the growth of indifference and irreligion has been so rapid that there is a large class of the more highly educated people entirely inaccessible to the gospel message under present conditions."

Brazil.—"All the evangelical Churches show progress. The people in general see they have rendered service to the country and have abandoned the unfriendliness of years ago. The mind and heart of Brazil are becoming more open every day as pure character and lofty teachings dispel the effects of misrepresentation. Ten years ago Bibles were being burned in public in the state of Pernambuco; to-day the colporteur can go where he pleases. Eight years ago I spoke in a private house be-

side the ashes of a little Protestant church burned by fanatical people; now in the same place, a hundred miles in the interior of the state of Pernambuco, stands an excellent building belonging to one of the best churches of the state. An article on apologetics will get more consideration in the daily papers of the city of Recife than in the secular magazines or dailies of the United States."

Dutch Guiana (Surinam).—"Legally every individual in our colony is guaranteed full religious liberty, and the ideas of the Dutch government in this respect are very liberal, in accordance with the Dutch sense of justice. If there are difficulties these can originate only on the part of the interested families. For instance, Jewish families may bring bitter opposition to bear on converts from their circles. The passing over from one existing Christian Church into another is a frequent occurrence. That occurs without much disturbance. The greater difficulties grow out of the circumstances of mixed marriages that are deeply deprecated by all the Churches. Among the coolies (East Indian) the parents bring certain inherent rights to bear upon their children, in order to withdraw them from Christian influence. The same is the case with the Javanese. Among both, public opinion is against Christianity. The Chinese care little about the religion of their relatives. The greatest difficulties are experienced in most cases by the "bush Negroes" among the large tribes. Not seldom a whole family, the mother's side, oppose a convert. But in all cases calm, courageous testimony, and steady perseverance born of a heart-felt assurance are successful."

Venezuela.—"Statutory freedom of religion exists and is recognized by the authorities. Petty social persecution is not frequent among the common people, from whom come the majority of the evangelicals. The boycott is not unknown, but is practised only to a limited extent. Religious prejudice has greatly declined, due in part to indifference, but more to reflex influences from Porto Rico and to twenty-five years' unceasing labor in the circulation of the Scriptures."

7. THE UPBUILDING OF THE EVANGELICAL CHURCH

Restated concisely, the forces of evangelical Christianity are confronted with the task of multiplying throughout Latin America, by the blessing of God, indigenous bodies of believers after the pattern of the Christian revelation, and of nourishing them to robust spiritual vitality, propagating zeal and capacity for independence, through the varied agencies for perfecting the individual and corporate life of disciples of Jesus. How vastly important the upbuilding of this organization is in lands where tradition and the ties of long obedience have supported a kindred Church is self-evident. In non-Christian lands, Churches are established *de novo* and with no other organization holding services which are comparable to those of the Christians. In Latin America comparisons are drawn, and rivalry is inevitable. The cultivation and wise development of the new type of church life is an important part of the object lesson that evangelical Christianity is called upon to present. In the face of objections that evangelicals are divided among innumerable factions, each claiming to be the ideal Church, how imperative is it that the reality of Christian unity be fully exemplified and a cooperation set up that shall make isolated workers more efficient. Surely the problems of the upbuilding of an indigenous Church are deserving of the strongest minds and the most Christian discussion and determination.

The Commission does not undertake to pronounce upon the relative importance of the several factors in the Church's growth and extension, apart from the directly evangelistic. Indeed it may be assumed that the others will vary in these different lands and with the more or less advanced stage of the Church's development. Accordingly the order of their treatment is without significance. All are fundamental and minister to one or more distinctively evangelical ideas: the priceless value of the evangel of faith in and union with God through our only Lord and Savior; the leaf of Christian literature and its value to men and women of the Nicodemus type, no less than as a medium of transmitting Christian teachings;

the value and sacredness of the body, intended to be healthy and fit for the indwelling Spirit; the education of the entire group of evangelical Christians and the extension of the evangelical leaven through its ministry to others, as well as the impartation of ideals of education and stimulus to government and to private institutions; the bringing of the whole life of the individual and the entirety of society under the sway of Christ. Inasmuch as other Commissions have been constituted to deal at length with certain of these phases, it is appropriate here to do little more than to enumerate and emphasize them as belonging to the entire task.

a. Through Evangelistic Endeavor.

In a country where a form of Christianity has been established for several centuries, but radically differing in message because of its lack of the evangelistic note, the preaching and exemplification of the gospel is not only a primary but a most appropriate form of service. This is most fundamental. Belief in personal contact of the soul with its Savior and Father, with no intermediary agent, makes it essential to bring to the people that basic truth recovered by the Reformation. The private and public proclamation of Bible Christianity must be central in the policy of every Society, and this should hallow every other form of Christian service in secular forms. The primacy of preaching and speaking the living evangel is recognized by nearly every correspondent of the Commission and remains unchallenged by any critic of the tentative draft of this report.

b. Through Literary Activity.

With the evangelical faith based and nourished upon an open Bible, that book should be not only in a language "understanded of the people," but it should also be buttressed by an auxiliary Christian literature. This need cannot be supplied so well from southwestern Europe; it should be a literature drawn from evangelical sources and addressed to Latin minds. Moreover, many of the most influential leaders of Latin America have been edu-

cated in western Europe and have brought home with them the doubts or the antagonisms to Christianity of those countries. A virile Christian literature is indispensable to meet such men. The limited diffusion of literacy in these lands is a further reason for the production of books and periodicals. Primary books written in the spirit of the gospel and imparting its truths are needed for the beginner, while helpful weeklies and monthlies are equally desirable for the educated.

c. Through the Work of Education.

Millions of the people need simple, popular education. It goes without saying that a Church which is founded upon an open Bible must supply the ability to read it, if such ability does not already exist and is not likely to exist without the aid of the Church. Just as in Jesus' day, "to the poor the gospel is preached." But the poor in the long line of southern republics are often unable to study unless the evangelical Church supplies the facilities therefor. If it be said that educational work is not called for in Latin America, because the state already supplies it to its people, it should be remembered that the education is often inferior in its method and is yet inaccessible to multitudes; also that in the countries like Peru a course in Roman Catholic instruction is obligatory on all pupils attending the fiscal schools. Colombian children receiving evangelical teaching are ineligible to the public school. The discipline of the children of members in a Christian and moral atmosphere is a vital consideration. The proper education of the indigenous Church will contribute numerically and even more by example to the solution of the broader educational problem of these lands. High standards are therefore of prime concern. The adequate preparation of the ministry through studies in the vernacular and in the midst of their own environment awaits a liberal Christian educational program. Industrial education among the primitive and depressed populations is believed to be an essential factor in their racial habilitation. Both the South American Missionary Society and the South American

Evangelical Union are pioneering in this field with substantial encouragement. The higher education under evangelical influences of the sons and daughters of the ruling classes contributes to tolerance and mutual understanding.

d. Through Medical Work.

Medical service has not yet received from evangelical leaders the thoroughgoing consideration invited by the wide-spread need over immense areas and the response of the people to it wherever offered. While in many of the countries legislation adverse to entrance on practice by foreign physicians places limitations at present on a comprehensive medical program, in some this does not apply to gratuitous service, and it is difficult to believe that appropriate effort would not remove the disability, thus more generally enabling competent practitioners to minister to actual need wherever it exists. Governments would be more than amply compensated in the influence such men would exert among the people on all matters affecting public sanitation and health. There is a clear obligation to provide medical help for the people of the unhealthful interior regions and this is necessary, also, to the occupation of these regions unless the life and health of workers are to be needlessly sacrificed. In nearly all the countries, medical workers are desirable both as guardians of the health of their foreign colleagues and families when these are not resident at points within reach of the large cities, and for service to the people about them. Certainly vigorous attention is due the matter of recruiting and preparing indigenous doctors and surgeons from among the evangelical constituency. The establishing and maintenance of dispensaries and hospitals over a wider area will be warranted for many years to come. There is abundant room for them even in the large cities. Present facilities in several countries require liberalizing until non-confessing patients are as well received and treated as others. The training of nurses would be an important contribution to physical well-being in all these lands. Over entire countries the nuns who serve in this capacity

are professionally unskilled. The Commission urges upon the home Boards and upon the leaders on the field a fresh and thorough examination of all the conditions bearing on the situation within the scope of their activities.

e. Through Sunday-school Instruction.

The organized religious instruction of children is second to the organization of churches only in immediate contribution to the main objective. No other institution of the Church has larger possibilities for Latin America or finds greater opportunities for efficient, enlightening and soul-saving service than the Sunday school. The Sunday school as a Bible teaching institution and as a means of uniting, unifying and coordinating Bible study and Christian endeavor among all branches of the Christian Church is a factor without a parallel in the evangelical movement in these lands. It is also proving itself a most valuable agency for evangelization. Many times it attracts, interests and holds those from the outside who are not reached by the preaching services or who may not have been otherwise specially inclined to read the Bible. No pains should be spared to render its work extensive and efficient. Every outgoing worker might well be a specialist in this form of service. Happily the World's Sunday School Association is alive to the need and the opportunity and is seeking to overtake these by making experts, ideas, experiences and literature available.

f. Through the Work of Bible Societies.

The work of these honored Societies is especially important in countries where the Book has been so largely unknown, and where secret inquirers and believers find in the Scriptures the only guide and support in the new life of evangelical faith. The British and Foreign Bible Society and the American Bible Society have been and continue to be in the foremost rank of the agencies effecting the opening of territory, the former entering as early as 1806, when Bibles were contraband merchandise in some of the customs houses. To

this day their agents are the sole messengers to extensive populations. Converts to the written words of eternal life are continually becoming the neuclei of new congregations.

g. Through the Young Men's and Young Women's Christian Associations.

It is significant how many suggest a very great enlargement of the Christian Association movements in view of their marked acceptability among the educated men and women and in the commercial centers. Again it may be noted that the international agencies of both these organizations have no disposition other than to cooperate fully with the Church in purpose, in method and in extent.

h. Through the Development of Interdenominational Resorts.

Camp centers permanently equipped deserve earnest attention in the light of such inspiring annual gatherings as those at Keswick in Great Britain, Silver Bay in New York, Karuizawa in Japan and at the hill sanatoria of China and India. To Latin America they are as imperatively necessary, if anything more so, in order to bring the leaders and members of churches into touch with each other, to give balance to their thinking, to generate and send back inspiration to the churches, to enable members to realize they are part of a great whole, and to train them in dealing with their own problems.

i. Through the Establishment of Philanthropic Institutions.

The institutional church has an alluring field before it in view of the spiritual, social, intellectual and economic needs of the poorer classes, and, judged by the highly successful experience and results where attempted under wise leadership, merits a far wider application in principle. Organized philanthropic and reformatory societies have thus far been chiefly sporadic in their manifestations. Need for them abounds and cannot be ignored as evan-

gelical Christians gain position and means so to minister in Christ's name among the unfortunate and abandoned within their reach. Many appeals for orphanages are already lodged. Institutions to minister to the sorely tempted sailors of every nation in the many ports are commended to the evangelical forces for active sympathy and help wherever it is possible for these institutions to be organized and directed by existing Seamen's Societies, as is now done in Rio de Janeiro, Buenos Aires, Valparaiso, Callao and other shipping centers.

8. MEASURES OF CONCENTRATION AND DIFFUSION

There is practical unanimity on the part of the most experienced evangelical workers on the field that extension or diffusion is the ultimate program, but that this must be based upon efficient and constructive centers. The Latin temperament, the structure of society, the paramount teaching and training functions of the foreigner prescribe such a policy. Those who stress diffusion do so in nearly every instance, not from a difference in conviction as to the necessity of strong centers, but rather to safeguard them against becoming ends in themselves. As one admirably puts it: "Everything depends on the kind of concentration and the kind of extension. There is a concentration that makes a mission into a city prison, and there is a diffusion which dissipates its forces like water in a desert. The ideal would seem to be a judicious combination of both."

The Commission believes the course of development in Latin America has tended to unsupported diffusion with some resulting weaknesses. Concentration upon a base of operations makes possible better equipment. It serves to mitigate that discouragement on the part of the workers which is so often induced under trying conditions when one man is alone. The building up of a whole social structure in the places where work is done has advantages over leaving here and there a convert to shift for himself. Thoroughness can come only through concentration. Not a few of the missions clearly ought to reduce territory unless they can increase their forces.

Once they face their duty the evangelical Churches will not hesitate before such an alternative. They will both establish the bases and work out from them increasingly on indigenous lines, in personnel and finance. With a vital center established, diffusion becomes a necessity.

The ripest experience that has spoken is from the Moravians whose Dutch Guiana mission dates from 1775, expressed in these relevant sentences, recalling the mind finally to the Source of all plans that do not come to naught: "Every mission field has a history, and this is, in the minor part, made by men, in the major part, by God. Men can plan or plant a field according to this or that principle, but it will grow and ripen wholly according to the local human and divine circumstances. Experience teaches that evangelization on a large scale, without detail work in centers, is almost in vain. A passing over to Christianity is accomplished in which the practical foundation is missing; the daily life will not be permeated by the spirit of the gospel. One does well under such circumstances to equip a field, to settle upon it, in order to bring it uniformly under one's influences. Then there ought to be gathered in every settled point a consistent congregation, through which thorough work will be undertaken. Large territories of work wear out the workers too soon, cause superficial work, and seldom give satisfaction. One live, thoroughly Christian church is in general more effective and worth more than a large territory in which only Christian rudiments have been cultivated."

9. NECESSITY OF ULTIMATE NATIONAL LEADERSHIP

Church history affords no example of a people Christianized by foreigners. Their functions in the economy of the Kingdom is the bearing of the spiritual leaven from their own people to another, there implanting it for wide-spread distribution by the new Christians themselves; and to pass on through discovered and trained leaders the experience of the centuries in the propagation, nurture and preservation of a living faith. The progress of evangelical Christianity in Latin America

will be only in accord with this declared and tested process of Jesus. To what extent is the indispensable, indigenous leadership appearing in Latin America to carry forward the work of Christ ultimately independent of foreign supervision? Here is a problem, a task, and an ideal all in one. And let it be recognized at once that while it is a task whose end no one can see, it is always the ideal toward which every plan is directed. Even in the most discouraging fields no foreign leaders see anything else ahead other than an autonomous Church with its own leadership.

The testimony of every correspondent, national and foreign, from every field, is that a large measure of foreign cooperation in supervision is necessary at the present and will be for many years to come. This constitutes no ground for pessimism as to the outcome. Every infant Church has haltingly, painfully crept over the same ground. The travailings, prayers and epistles of Paul have been lived over by every apostle to a race. A chief fact to remember and to remedy is that few men, naturally and professionally qualified, up to this time have been led to devote their lives to evangelical work. Furthermore, the classes have not been penetrated in Latin America from which nearly all the leaders come in other walks of life. Finally, little attempt is being made to do so. One wide observer states: "I do not know a half dozen indigenous pastors in South America of university training or of its equivalent. It is the only area of the life of these nations which does not have the privilege of a university trained leadership. Only qualified men of any race or nation can be trusted in places of leadership, and the Latin American of large calibre and good training can be trusted as any other."

Interlocked with this problem is that of indigenous financial support. A fully equipped ministry requires a standard of maintenance which very many of the struggling groups called churches are unable to provide. The solution lies in the dual policy of lifting the present evangelical constituency higher in the economic scale by edu-

cation and other processes of development, and of directing effort equally in behalf of reaching the already well-to-do but religiously indifferent classes. Subsidies from the foreign Boards are not calculated to strengthen this basic weakness, but rather, while perpetuating it, to constitute a major obstacle to complete understanding, mutual respect and fellowship between the foreign and the national elements in the leadership.

The most vitally prosperous churches are those ably manned by nationals, and not receiving foreign help. This being so, it is emphatically important that the program be extended in scope to include the higher as well as the lower classes, and that enlisting and preparing indigenous leaders of devotion and capacity be the undeviating policy.

The judgment of one of the outstanding Brazilian pastors deserves record here. He says: "It is absolutely essential that the foreign leaders do not put their hands even lightly over the national ones, but concentrate all their forces into the preparation of capable native ministers, which will inspire confidence in the churches, and conduce gradually to establishing financial and moral independence. By means of this class of ministers, capable, intellectual, and of high moral tone, will we be able to gain the highest classes of our country and to plant the gospel in the life of the nation."

10. THE SPIRITUAL STATE AND PROMISE OF THE EVANGELICAL CHRISTIANS

Few marked spiritual awakenings throughout a considerable body of population have characterized the evangelical advance in these lands. Here and there Spirit-filled individuals have come forward, rather than spiritual churches. One who in his lifetime has spanned the period and participated in the major expansion of his Communion's activities over much of the territory thus states the case generally: "Our movement has been hitherto limited to a course analogous to the course of the Reformation during the lifetime of the first or first and second generations of the reformers. This was the

stage of definition of fundamentals . . . and the formation of evangelical communities rejoicing in their new-found liberty. It led up to an *impasse* in which aggressive action was paralyzed . . . . each group absorbed in the effort to reach definition of doctrine and protect itself against inroads of the other. It was the great spiritual revival of the eighteenth and nineteenth centuries that renewed the aggressive power of Protestantism. The present position of the new Reformation is similar in most of the fields occupied. The doctrinal issues have been defined and victory is with the truth as it is in Jesus. A higher type of Christian privilege has been set forth and embodied in small communities of evangelical believers. A large body of favorable opinion has been created, but the first movement has spent its force so far as its power to attract masses of the community is concerned . . . . There is need of a new impulse which can come only from intensified spiritual life growing out of fuller appreciation of privilege in Christ and the baptism of power. This will provide more dynamic leadership and impulse to seek the salvation of men . . . . and for deeper communion with God and self-sacrificing service."

Gathered from all parts of the field, evidence is cumulative and convincing that the processes of vital faith and works have laid hold of thousands of evangelical Christians in Latin America of many nationalities and all the races, and therefore that the undertaking is assuredly to bear the fruit of the Spirit of God, employing not only the zeal and self-denial of a numerically small foreign body, but of national bodies of believers. In Ecuador and Bolivia are indicated as a rule feebler congregations with less of the witnessing passion and power of transformed life, yet they are not without manifestations of the mighty works of God. Heartening tidings are borne from many fields by correspondents in them, corroborated, in nearly every case, by first-hand observation on the part of members of the Commission:

Porto Rico.—"As a rule I have found the Christians active in bringing their friends to the truth. They are

just as ready to make the gospel known to a stranger as to a friend."

Cuba.—"The people are natural propagandists, but the efforts so far have been more individual than church movements. They desire the salvation of their own people and are not lacking in sympathy for the needy."

Mexico.—"The most significant development of recent years is the emergence of two Mexican young men as powerful evangelists among the educated classes."

Nicaragua and British Honduras.—"Our creole congregations have shown a very keen interest in all evangelistic extension among the pagan Indians. There is also considerable personal evangelistic work done by them. In some of the Indian congregations also the spirit is very strong."

Colombia.—"While the total number of communicants would not fill an ordinary home church, their influence is by no means negligible. In Bogotá, the church, through visitors entering to see the services, and through the gospel and tract distributing activities of some of its members when travelling, has exerted a wide influence."

Peru.—"Members of the evangelical church in Lima have carried the Scriptures under the auspices of the Bible Societies, not only over most of Peru, but from Central Chile to the Antilles. We have record of fifteen members having participated in this endeavor."

Chile.—"There is a genuine desire to spread the gospel both to the neighbors and farther afield. This volunteer work calls for a great deal of self-denial. The work of the Bible colporteurs in the provinces is followed with greatest interest by the evangelical churches. Of large importance also is the witness borne to the gospel in daily life by Christian men and women. It is not an uncommon thing for a poor man or woman to come into the Bible Society's depot and purchase a hundred gospels for distribution on the country roads. It is a notable fact that many of these Chilean Christians are greatly blessed in this witness bearing."

Argentina.—"The impulse among those in the Argentine Church to extend the gospel to their neighbors and

to distant parts is stronger possibly than in church members in the United States in proportion to their means. They become most excellent individual workers because of their communicativeness and warm-heartedness. All they require is spiritual and inspirational leadership."

Brazil.—"One body of Christians entirely independent of foreign help or guidance has maintained itself for twelve years. It is composed of sixty-six organized churches, three presbyteries and one synod, with 13,000 or 14,000 members, adults and minors, nineteen ministers, three licensed preachers, two colporteurs and catechisers and forty-one church buildings. Of the ministers fourteen are maintained entirely by the general fund, one is sustained by his own congregation and others receive partial support from their respective congregations. There has already been erected a building for a seminary which is maintained in São Paulo. A weekly journal is published in a small printing establishment belonging to this church body; and by the education of its ministers it is endeavoring to send its roots deeper into the national soil. There is a second body, also, much older than the former, that is strong, independent, self-supporting and prosperous. The work of this Church was started by an independent, self-supporting missionary of Scotland, who sought to establish as early as possible autonomous churches. These have recently been affiliated in a Union; with one exception their pastors and workers are all supported by the native churches."

Dutch Guiana.—"It is tradition that the members of the creole churches, in remembrance of benefits they have received, are interested in the promulgation of the gospel. This is noteworthy of their work among the 'bush Negroes,' for which they not only give their money, but furnish almost all the workers, although life in the Bushland is unhealthful and uncomfortable for them. The work among the Asiatic immigrants is also carried on with many expressions of interest and gifts of love. Mission festivals, collections and societies are self-evident parts of our church life."

Venezuela.—"The evangelical Christians show a readiness to impart the good news both to their friends and to those in outside districts. Herein are great resources for the apostolic messenger to develop by example, organization and stimulus."

CHAPTER V

THE PRESENT EXTENT AND FUTURE REQUIREMENTS OF OCCUPATION

1. STATISTICS OF LATIN-AMERICAN MISSIONS

The full statistical tables dealing with the data presented to the Latin-American Congress will be found in revised form in Volume III of the Report of the Congress. A much fuller collection of data will appear in the statistical survey of world missions, to be published soon. To it the reader must be referred for many details. The tables published in these volumes aim to be all that are needed for a symmetrical view of the many forms of missionary work being done for Latin America.

2. THE UNFINISHED TASK ANALYZED.[1]

a. The Net Results of Foreign Settlement.

Howsoever much the preceding section, the statistical tables and the regional maps dotted with stations may truthfully visualize as substantial the evangelical movement in Latin America, the real dimensions of this adventure of faith and resolution do not appear until stated

[1] Some computations in this section bearing upon occupation could not benefit by the revision in progress since the Congress on account of the latter being yet incomplete when this volume goes to press. The essential facts and conclusions, however, are in no wise vitiated by the slight discrepancies between certain figures in the statistical tables and those given here.

in terms of the unfinished task. From north to south the weighty foreign impact upon that civilization continues to be that of undisguised materialism. Other than those identified with distinctively religious leadership, individual foreigners, whose service to Christian idealism is reckonable, are a shining but small company among the tens of thousands whose cumulative influence ranges from the simply negative to the destructive and vicious. The foreign communities as a whole manifest indifference to the higher interests of the lands they have adopted or have made their temporary residence, though in the past some have powerfully aided the cause of religious liberty by securing the right of formal worship and the recognition of their marriage institutions, and by gifts to local philanthropic enterprises. Not many of the foreign church congregations or their ministers conceive their mission as extending beyond their own people. The effect is that of a garrison in a beleaguered fort. The few sheltered within the church life at the centers maintain a precarious safety, while their compatriots outside or scattered over the hinterland are harassed and destroyed piecemeal by the aggressive host of temptations that beset them.

The German Lutherans in southern Brazil, in Chile, and in the River Plate region, cannot be said to be remiss in attention to the religious needs of their countrymen. Furthermore, the Anglicans, yet more widely distributed than the Germans, attend even small groups of their people with beautiful fidelity. What is quite generally recognized by earnest observers, both within and without those bodies, is the lack of a sufficient dynamic to overcome the forces arrayed against faith and character. A like low temperature is registered in the average union congregation of British Non-conformists and North Americans. The same is true among the Scandinavians. To lead these Christians from abroad to dedicate their powers to the spiritual welfare of Latin America must be enumerated as one of the great unrealized objectives of an adequate program. The Waldensian colonies in Uruguay and Argentina have preserved well-nigh perfect re-

ligious solidarity, furnishing in this respect a model for colonizers. There is something anomalous, however, in the fact of a prosperous body of two thousand Latin (Italian) Christians, all descendants of martyrs and evangelical to the core, planted in the heart of South America, but for fifty years hardly a son offering himself for the ministry outside the circle of his people. Just at this time, it must be providentially, some of the Waldensian leaders are facing out beyond their own religious borders. The realization of these rich possibilities is equally dependent on the cooperation of the representatives of the other Communions. Likewise, a pronounced awakening to need and responsibility is reported among the Germans of Chile by one of their pastors.

Mention may not be omitted here of the still totally unshepherded foreigners in many lesser cities, in the mining camps, and on the railroads, plantations and ranches. Several of the great corporations whom they represent are hospitable to efforts that promise amelioration of the barren or evil conditions of their employees' lot. For their own sake, for the power of their example and for their spiritual potentialities, far more sympathetic, intelligent, and united consideration is due them from Christian agencies familiar with the currents that swing character from its accustomed moorings.

b. The Unreached Indian.

Turning to 6,000,000 dialect-speaking Indians, there come to view not more than five or six actual efforts by three resourceful Societies to master the problem. In the Mosquito Reserve of Central America, in Dutch Guiana, among the Aymarás of Peru, the Quichuas of Bolivia, the Fuegians and Araucanians of Chile, and among the numerous tribes in the Gran Chaco of Paraguay, Argentina, Bolivia and Brazil beginnings have been made serious enough reliably to guide larger policies in those same regions, and to furnish data for Societies going forth to tribes entirely neglected. Even the strongest Indian missions plead for large reinforcements. Consider the Aymará field with half a million souls, five-sixths

of these in Bolivia. The department of La Paz alone has more Indians than all of the United States. The prospective servants of God to this people will find no New Testament or song book in the language, only the Gospel of Luke. No grammar of the language has appeared in English. Spanish must first be learned and, through that medium, Aymará. It would be as easy for an Englishman to learn German through text-books in French. This is but a hint of the barriers and entanglements still to be approached before steps toward Indian evangelization can take on much meaning among millions of many different tongues in Mexico, Central America, the Sierra, the Chaco and in the Amazon and Orinoco water sheds. The productions of the vigorous British and Foreign Bible Society applicable to the Indian fields are limited to twelve languages of which two are furnished with the whole New Testament and only two others so much as the four gospels. For numerous tribes, language has still to be reduced to writing.

c. Inadequate Literature.

No other single deficiency of the evangelical undertaking in Latin America is comparable to its unpreparedness in literature as a whole. The most elementary materials are only now becoming available in a form to reflect credit upon the enterprise. Hymnals in Spanish meeting either the canons of good hymnology or of translation are just appearing. The first Spanish translation of the Bible to qualify by Castilian literary standards is not yet out of the hands of the committee of competent translators. The Portuguese translation of corresponding quality has been in use but a few years. Yet effort has been made for half a century to minister to music and poetry-loving races and most exacting critics. The literate populations of nearly all these countries are voracious readers. In no fields have the Bible Societies met a greater hunger for the good news in print. These people have access to much of the violently destructive religious literature of the modern world. The constructive Christian books for present-day readers do not exist in either

Portuguese or Spanish. Courses in Bible study for students and adults, with one or two exceptions, have yet to be created. Graded Sunday-school lessons for these areas are beginning to appear, but their production and distribution are too meagre to be more than tantalizing to the unsupplied workers. The whole range of wholesome fiction for young people and stories for children, even stories of exploration, awaits development. The comprehensive recommendations of the Commission on Literature should be executed with thoroughness and dispatch.

d. The Neglected Student Class.

The extent of vital contact with the higher government student class is relatively small indeed, due to one of the cardinal omissions in the policy of all the Societies established in Latin America. It is conceivable that the Roman Catholic Church might perfect its system of control over all primary instruction, and that the evangelical faith and practice be so thoroughly diffused as to be known and professed by large numbers in every state of Latin America. Even so there would still remain an intellectual aristocracy, practically atheistic in faith, yet moulding the policy of the nations. Some of the Christian leaders seem not to grasp this fact, others ignore it. The many are baffled, a few are now essaying to face the situation with action. So far as known only one foreign and one national worker are set apart distinctly to grapple with such an issue in one university seat. In not to exceed five other centers is enough practical effort being devoted to it by any one to be susceptible of observation. Twenty-five competent foreign leaders are not too many to concentrate on the universities, affiliated faculties and preparatory colleges, with a creditable equipment, with full, intelligent cooperation with the Churches, and, from the beginning, with a magnifying of the national share in such undertakings.

e. Inadequate Leadership and Equipment.

The limited outreach in other cardinal directions is hardly less appalling. The unanimity with which the enlisting and training of an able national leadership is urged

as an absolute requisite to success is second only in impressiveness to the lack of facilities to attain that end. The evangelical Churches are not prepared to train on the field more than a few scores of first-rate ministerial candidates. One theological seminary north of Panama, remote from the center of that area, and one in Brazil, approximate readiness to receive and instruct men of college grade. Great Spanish-speaking South America is destitute of such an institution of that rank.

Equipment, too, is pitifully meagre when measured by standards of adequacy, especially where evidences of dignity and permanence count for much. After a half century of attention, Buenos Aires, metropolis of the southern hemisphere, has yet to see a church building for a Spanish-speaking congregation, other than Roman Catholic, that would dignify the conception of religion in the minds of cultured people. Display and ostentation are not temptations to evangelicals in Latin America, but is not the day manifestly long past when service to these lands from the richest nations on earth can fittingly or wisely be proffered from inconvenient, leased secular buildings, often dingy and on infrequented by-streets? Moreover, it is poor business. Rentals are excessively high. Burdening congregations with rent longer defers the time of their arrival at self-support. In many of the South American cities sums advanced by the home Boards for building purposes could in a few years be refunded in full by the net saving on rents. The same condition applies to provision for residences of foreign workers. Attractive plants would in turn call forth proportionately large local resources. Colombia, the fifth republic of the southern continent in size, is not provided with a single evangelical church edifice apart from school buildings. Ecuador has one. Venezuela two, one of these a tiny chapel. The larger yet very modest one in Caracas, boasting a bell, is a show place of the capital for sight-seeing country folk.

After all these are only accessories. The presence of God-appointed messengers is the determining factor in communicating and in spreading the gospel. This is at-

tested by the abounding results which have flowed out from the halting, restricting program until now through the foreign and national witnesses who have testified that God is found by faith in Jesus Christ. But are they reasonably sufficient numerically to overtake the entire task while this generation is alive?

3. THE UNFINISHED TASK BY AREAS

a. The British West Indies.

The possessions of Great Britain in the West Indies are to be differentiated from the three largest islands, Cuba, Santo Domingo and Porto Rico, in view of the long and richly rewarded labors of several strong Societies, chiefly British. Being in full sympathy with their work, the several governments substantially aid their educational programs by grants of money. Dayschools and secondary institutions are on the whole accessible and of merit. In Jamaica, particularly, the extension processes of the evangelical bodies are those of home missions in behalf of their own new and weaker congregations, though not all of them are cut loose from the parent Societies in Great Britain. The state of the stronger indigenous churches is indicative of the capacity of the creole populations of the islands and bordering mainlands for independence, self-support and outreach.

The population of Jamaica (area, 4,200 square miles) approximates 850,000, of which ninety percent. is colored. The whites number 14,000, the East Indians 20,000, the Chinese 2,000. The combined membership of the evangelical bodies is approaching 100,000. The Jamaica Church of England Home and Foreign Missionary Society furnish and support eleven workers in Africa. The synod of six prosperous presbyteries related to the United Free Church of Scotland embraces sixty-nine congregations. More than three-fourths of these are ministered to by their own pastors. The seat of one of the presbyteries is Grand Cayman, an island 100 miles west of Jamaica. The Baptist Union enrolls over 600 local preachers and 195 churches in Jamaica and five in the

Caymans. Assistance is extended by them to Haiti, Costa Rica, Nicaragua and Panama, whither their members have migrated. The Wesleyan Methodist Missionary Society stations in Jamaica, with extensions to Turk's Island, Costa Rica and Panama, number 142. The stronger non-British Societies in the field are the Moravian (Continental), American Friends and Christian (Woman's Board) of the United States. Four other agencies are represented, two being British and two American. All the Communions have suffered adversity during the last ten years by reason of economic depression, the earthquake and emigration. The thousands of their members, the qualities that endure hardness have been splendidly exhibited.

In the Bahamas (population 56,000) and the Lesser Antilles, including Barbadoes and Trinidad (population 725,000), the churches are well distributed, though on the whole less advanced in development than in Jamaica. Few Societies have so consistently sought to perform faithfully their obligations to a region as has the Society for the Propagation of the Gospel in the Caribbean islands and littoral with its several diocesan divisions under the Archbishopric of the West Indies. The wholly neglected Anglican communities are inconsiderable, notwithstanding the many migrations of the Negro laboring classes. The British Wesleyans' operations also are extensive, reaching to nearly all the important islands, including the French and Danish, chiefly among the Negroes, but including, too, the Hindu and Mohammedan East Indians, who are numerous in Trinidad. Their work had a romantic beginning in the conversion, under John Wesley's preaching in London, of a visiting Antigua planter and his two servants. Returning home they became the nucleus of a Christian community that numbered 2,000 by 1786, twenty-eight years later, when Dr. Coke was driven to the island by a hurricane. Efforts directed to the extension of this movement constituted the first foreign missionary undertaking of the Wesleyan Communion. The Canadian Presbyterians maintain a foreign staff of four pastors and professors and three unmarried

women in Trinidad. They have two ordained national workers, sixty-four catechists and eleven Bible women. The communicants number 1,325, the schools enrolment 8,994. The average gift per member for church purposes in 1913 was $4.86. British Baptists and Moravians are substantial bodies in these areas of lesser islands. The Scottish Free Church has a Christian community of 700 in Trinidad. Three other small missions are engaged, including the African Methodist Episcopal of the United States. The total number of evangelical communicants and adherents, baptized and unbaptized, exceeds 275,000.

b. Santo Domingo.

The Dominican Republic occupies two-thirds of the island of Santo Domingo. The area and population are but slightly less than those for New Hampshire and Vermont combined. It is over four times larger than Jamaica with about the same population, 650,000. Economically the republic is now progressing, and with material growth has come educational advance. The religious needs in character and extent are such as characterize the less advanced states of the Carribean littoral. Evangelical Christians came thither about two generations ago among the Negroes, colonized from the United States. Their numbers have been added to by immigrants coming from the nearby British islands.

Several small churches, holding services in English, have been erected in different sections. Their history has been checkered, yet undoubted good has resulted. Two small congregations with colored pastors are in the capital, one representing the African Methodist Episcopal Church, the other working in connection with an independent Society. Antedating these efforts by several decades is the work of the British Wesleyan Society. It has, however, only two foreign representatives and four stations. The Free Methodists (U. S.) are in the field with a staff of one ordained foreigner. Recently a Moravian church was organized in San Pedro de Macoris, limiting its activities to the English-speaking Negroes. Not only is the Negro population of the coun-

try as a whole largely unreached, but the Spanish-speaking Dominicans are even more outside any evangelical effort except by the colporteurs of the American Bible Society. The existing agencies could not establish contact with both races, had they the staff and equipment. There will be little spiritual progress among either race until much stronger cooperation is given from the outside.

c. Haiti.

Haiti, the almost purely Negro nation in the western part of the island of Santo Domingo, though occupying an area only one-half as great as that of the Dominican Republic, yet has more inhabitants. The field, once served by the Baptist Missionary Society of London, was transferred in 1865 to a kindred Society of Jamaica. One of the converts of the next thirty years became the head of the mission in 1895, with Jacmel as center, but for fourteen years received no help from the Jamaica base. He and his family were reduced to the bare necessities of physical existence. With the help of an English woman as a self-supporting worker, a flourishing girls' school was established, a creditable church was erected, a home for the school, and a residence for the pastor, the lower part of which is used for a boys' school. Taking into account the poverty of the people, the achievements seem incredible. Thirteen outstations are maintained where services are held every Sunday. In 1912, there were five rural schools with 157 pupils, two city schools with ninety-two pupils, twelve Sunday schools with an average attendance of 220, a total church membership of 366, one hundred candidates for baptism, besides 1,600 converts, who consider themselves evangelical Christians, contribute to the support of the work, but cannot become members, being unable to conform to the standard in the disentanglement of their marital relations because of excessive legal costs and length of time involved. The people themselves have built six rural chapels and own land for others to be erected as soon as funds are made available by offerings from the entire chain of congregations. The preaching helpers render voluntary service. Since 1909, the Jamaica Society has resumed sup-

port to the extent of fifty dollars a month. These details are recorded as the basis for an appeal to favored Baptist Christians in some part of the world wisely to reenforce by gifts and associated workers, on a scale commensurate with Haiti's size, needs and responsiveness, a humble body of Christians who have so abundantly proved their capacity for expansion.

A few other unrelated congregations of Baptist antecedents are struggling to keep their lights burning. An account of their present weak, unaided state is submitted. In the capital, which has an estimated population of 80,000, the pastor just manages to eke out an existence. Fifty miles to the north, a center of present railroad activity, is a church building which would seat some 300 people. They have never been able to complete it. Only a part of the floor has been laid. The minister is unable to live on the salary paid him. The neighboring town to the northward has an attractive church which, closed for years and willed to the first evangelical mission that shall be established there, is at present enjoying monthly preaching to large congregations. Inland to the east, a converted merchant holds regular Sunday and week night services. A foreign visitor is always insured a popular hearing. To the northwest is a church building. The minister is very highly respected; he was some time senator for his district, but is now aged, paralyzed, and unable to preach. In the next town, a little congregation is holding together in a humble church home, where a Haitian surveyor, who supports himself, holds services four times a week. Not far away is a place of considerable importance. Here, also, is a large church building without a pastor. In a neighboring center, a Frenchman, who is a seminary graduate, leads the people and supports himself by keeping bees. He longs to be set free for church extension throughout that section. Two other known groups are served spiritually by a coffee buyer.

The Protestant Episcopal body has no foreign worker in the field but has thirteen ordained nationals, twenty-three churches and 862 communicants. The Wesleyan foreign staff numbers three. Their strength lies con-

spiculously in Bird College at Port-au-Prince, a leading educational institution of the Island. These paragraphs complete the account of the evangelical occupation of Haiti to date—Haiti, where voodooism and other African heathen cults are still widely practiced. The recurring revolutions work havoc to all orderly pursuits including that of spreading the gospel.

d. Porto Rico.

Porto Rico, with 1,000,000 inhabitants in 3,760 square miles, accessible, sanitary, and fast advancing toward full literacy, is probably that Latin-American field now witnessing the most solid and rapid expansion of the evangelical movement. Following American occupation, the island became a focus of attention by the Boards of several Communions. A federation of all the Societies, save one, is in effect, and there is recognition of a comprehensive division of territory and functions. Cooperation is satisfactory and progressive, a few additional foreign workers are asked for to supplement the present staff of approximately one hundred. Emphasis is very properly to be placed on strengthening and multiplying the Porto Rican leadership which already outnumbers the foreign staff by nearly two to one. To this end substantial enlargement is imperatively needed in the facilities for higher Christian education and for the training of ministers and of other types of leaders including laymen. There is need that this advance be prompt. The membership is increasing rapidly in the case of several of the bodies. The type will soon become fixed. Given a few Porto Rican pastors of evangelistic spirit and talents, and many more with qualities for building up congregations away from the bases, and this island can early generate spiritual currents that will be felt profoundly and widely outside its borders.

e. Cuba.

Cuba is about the size of Pennsylvania or Portugal, and half as populous. It is the field of more than half a score of Societies, as yet uncoordinated and without a

mutually understood plan.[1] Some overlapping in cities of 6,000 or less exists at the expense of extensive reaches of villages and country unentered. Even were the forces more equitably distributed, they would be found to require augmentation, conditioned on carefully studied and cooperative plans. Educational needs are acute and extensive. Even in cities of the 10,000 class, government instruction does not go beyond the third or fourth grade. The uniformly poor secular facilities scale down with the lesser communities to disappearance in the remoter sections. The upbuilding of intelligent Christian bodies involves besides evangelism, therefore, the educational processes from the primary through to high schools at least. One good college seems indispensable. To continue longer without a policy, equipment and staff for raising up a numerous and capable Cuban leadership would be to invite failure or very indifferent success. Every consideration in the Cuban situation calls for a united forward policy initiated and advanced by the home Boards themselves. The belief is expressed that it is possible in this way to double the effectiveness of the present forces.

f. Mexico.

Mexico, with its 15,000,000 souls, presents at this time one of those opportunities religiously which, if seized upon, will make it noteworthy for generations. The new order has added to the former legal religious liberty, actual religious equality. The product of the Christian schools is receiving recognition on merit. It is a recommendation in official circles to-day to be an evangelical Christian. Yet more significant is the spiritual hunger of the awakened people and their search for moral values. Even before the emergence of the present government, direct evangelistic efforts among all classes, including the better educated, met with a response hitherto unknown

[1] This statement, while being still true, should be considered in the light of the findings and discussions of the Havana Conference, reported fully in the volume devoted to the proceedings of the Sectional Conferences.—Ed.

in Mexico, and equalled in few other modern Latin lands. The central policy of the new dominant régime is popular education.

In the summer of 1914, a large and representative body of missionaries and administrative secretaries employed the occasion by enforced general suspension of activities on the field to face courageously the existing problems of Mexico's occupation, treated as a unit, in the hope that their findings would afford the basis of more enlightened and concerted action upon the resumption of normal activities. While in certain states there is one missionary to each twelve thousand people, in others there is less than one to one million. Fourteen of the twenty-eight states, with a population of over five millions or one-third of all the inhabitants of the country, have no resident missionary. Only two cities are occupied at all, up and down the length of the whole west coast. The large and rapidly growing port of Tampico has no resourceful Society addressing itself primarily to the Mexican community. There are cities of twenty thousand, and more totally neglected.

The providential developments since the 1914 initial movement of all but two of the Societies working in Mexico to delimit territory and to consolidate in educational, publication and training functions, heighten the wisdom of the course mapped out by the participating bodies, and urgently summon the leaders of all of them to surmount early the practical difficulties in the way of carrying out the terms of the proposal.

For example, nine feeble church papers were in existence representing for the most part duplication of effort of material equipment, of capital for subsidies, and of authorship. Eight separate attempts were being made to offer theological training to native ministers, with a total enrolment of fewer than fifty. Now the Boards of both Methodist bodies, both Presbyterian bodies, Disciples, Friends, Congregationalists and the Young Men's Christian Association are moving definitely for the establishment and maintenance of a common theological seminary in or near Mexico City. The Northern and

Southern Baptists are consolidating their theological training in a joint seminary in Aguascalientes.

After the best alignment of the present forces, their reinforcement so as to cope on anything like even terms with the task, calls for very large recruiting. None of the auxiliary agencies are more than fifty percent. manned. Upwards of 2,000,000 Indians, requiring in their peculiar need and isolation specialized efforts backed by large resources, are as yet wholly outside the attention or apparent concern of evangelical Christianity.

g. Central America.

British Honduras and the six small republics of Central America, including Panama, lying between Mexico and South America, aggregate in population about 6,000,000, about one-fourth of whom are Indians, mostly unevangelized. Mention of the present agencies engaged in this important area, and the scope of their activities, reveals their disparity in relation to the obvious requirements. Mention has already been made of the extensions from the West Indian Churches to this area. To them should be added the Society for the Propagation of the Gospel with two representatives not counting chaplains, and seven Wesleyans at six points in British and Spanish Honduras. The Moravians on the eastern Nicaraguan and the northern Honduras coasts are ministering successfully among the English-speaking creoles and the Indians. No more fervent plea has reached the Commission than one from this brave, undermanned mission to some Society that will enter their region in behalf of the now altogether untouched, large Spanish-speaking and ruling element. The American Friends maintain one married foreign representative in the capital of Honduras, and President Barrios of Guatemala, in 1882, in person invited the northern Presbyterians to inaugurate work in his country. That body now maintains four ordained men and a small number of indigenous evangelists, a college for girls and a hospital. The Friends also have a station in Guatemala with another girls' school and one for boys. American Baptists have two

foreign and four national men workers in the republic of El Salvador. The Central American Mission with eleven foreign men has started work in five of the republics, the Pentecostal Mission is in two and the Plymouth Brethren in three. In Panama are two Methodist Episcopal, five Protestant Episcopal and three Baptist (South) ordained foreign workers. Finally, besides the Salvation Army and Adventists, each with a staff of eight men, foreign and indigenous, there are a few independent workers without adequate home constituencies.

The omissions are more impressive. The area is one-fourth greater than Sweden, the population slightly larger. There is not a single institution for the training of workers on the field. In the six republics, the one hospital can receive, when full, fifteen patients at the most. Three medical missionaries and one nurse minister to health, although few countries on earth need help of this character more than at least four of these. No home for orphan children is available under evangelical influences. Educational work for Spanish-speaking folk is not undertaken outside Guatemala. There is but one mission school building for girls and one for boys. Dayschools are as rare as Bibles were twenty years ago. Among the Spanish-speaking and Indian people which together form the bulk of the Central American population, there are some ten church buildings, none of which can seat more than 300, the majority less than 200. Bookstores cannot be said to exist. The nearest approach is the practice of several workers who procure and sell a limited number of publications. One brand of foreign whisky in one state has ten times as many propagandists as there are preachers of righteousness.

There is no general plan among the different Societies, and in some of the work, no home direction, and even no field council to oversee and direct. Central America is suffering largely from independent, unorganized work, and from inexperienced foreign and native workers. Much more could be done if the workers were better supported from the home base. Some have recently returned home because of failure to get support. A num-

ber are indifferent to schools, hospitals and other institutions as well as to the great need of organized effort to one common end. At present in most places there is no authority, little cooperation, and no fixed plans for the future, sure warrants for a Sectional Conference to be ultimately arranged for in Guatemala City. The contemporary material exploration of these countries and their responsiveness to helpful influences, speak further of the timeliness of plans and action to multiply throughout the borders the agencies of Christian character building.

h. Colombia.

Colombia is as large as Germany, France, Holland, Switzerland, Belgium and Portugal, or one-eighth the area of the United States. The population somewhat exceeds 5,000,000. Evangelical Christianity's forces here are one ordained man to each 1,000,000, responsible for school, evangelistic and church administration. The Latin workers are one evangelist from Spain, four colporteurs of the Bible Societies, and not more than twenty church members who, without leaving their vocations, give spare time to cottage meetings. In addition there are men and women teachers in the schools, but it will be noted that a national ministry has not appeared from out of the six tiny congregations of believers, and can scarcely be expected without means to organize and train it. The one substantial agency in Colombia is the Presbyterian (North) of the United States. The major policy has been educational. Practically no itinerating has been done except by colporteurs in connection with their regular service for the Bible Societies. The backwardness and illiberality of education by the government lays necessity for comprehensive plans to supply this deficiency for the evangelical constituency and for others desiring to share the privilege. As contrasted with the proud and bigoted capitals, the people in the more democratic cities and in the country districts are begging for teachers and preachers. Favorable response must continue to be denied until numbers of new workers are forthcoming, especially with means of travel so prim-

itive. There are remote regions in such utter spiritual destitution that inhabitants are frequently met in those parts who do not know the name of Christ.

i. Ecuador.

Ecuador, the republic of the equator, claims territory equal to three-fourths of Colombia, but her three neighbors dispute large portions of it on the eastern Andean slope. Seventeen workers, omitting married women, are found here for the advancement of evangelical Christian truth. Few of them are well prepared intellectually, though the majority are quite competent. They are hopelessly handicapped by lack of equipment and other accessories. They are at work with no common plan at all. One of the most efficient supports himself by teaching in a government school. With another married man he is founding the Ecuador Coast Mission to the Pacific provinces tributary to Guayaquil. There has never been an educational work under evangelical auspices in the country. A combination effort with the government was not regarded as successful by either party. Primary and secondary education must be established. Indigenous leaders are recognized as necessary, but none have yet been discovered or used sufficiently to say that even the beginnings of a national ministry are in existence. Neither are there schools and seminary to train any of promise who might emerge.

j. Peru.

The territory of Peru, reduced by recent treaties, corresponds in size to that of all France, Spain, Italy, Switzerland and Belgium. The people number about 4,000,000, one-half being Indians, fifteen percent. whites, the remainder mestizos, Negroes and Chinese. Any discussion of the adequate staffing of Peru must take into account the geographical divisions, with the resultant isolation of districts from central supervision, and the impossibility of covering a large area from a given centre enclosed by deserts or mountains; so also the racial distinctions must be faced, because about 1,500,000 souls can be prop-

erly reached only in the several dialects of the prevailing Indian language. The Indians who know no Spanish are perhaps the greatest asset of the evangelical movement, as they have not imbibed the Celto-Iberian spirit. But although the language all along the sierra is one and the same, the differences of dialect between Puno, Cuzco, Junin and Cajamarca are not inconsiderable. The language is not easy either to learn or to pronounce. Thus workers have to be multiplied out of proportion to the population or other means found for disseminating influences. Another factor is the extreme backwardness intellectually, and the lack of stability in the elements from which the indigenous staff must be drawn. They demand thorough training and constant guidance.

A look at a good map of Peru will show, for instance, that workers in Piura would have no great populous district to work upon, for great deserts surround the city on every side. But the region is so isolated that workers of a category not requiring constant superintendence must be placed there; and Piura, with its port, Payta, and the neighboring petroleum region, is of sufficient importance to call for immediate attention. Another and even more important city in almost the same condition is Ica. Again, the cities of Cajamarca and Huaraz are significant centers touching a large population, but they are cut off from the outside world by deserts and towering sierras. Their population is of different races. Cajamarca especially should be a great center for Indian work. In these centers there must be effective and responsible leadership, and national workers who can preach and teach in both Spanish and Quichua. The way to Abancay from Lima is *via* Mollendo and Cuzco; that from Lima to Iquitos is *via* Panama and Barbadoes or Liverpool. Such are the problems created by the physical geography.

There are twelve departments of Peru, averaging each about the area of Holland, which are entirely unoccupied in any form by any evangelical agency. Another one of the largest has a mission in only one Indian district; and in the other eight the "present occupation" is generally

of a single town. The total staff of the several Societies giving their time mainly to evangelistic and pastoral work is: foreign, sixteen married couples, two single men and nine single women; national, nine married workers, two single men and one single woman. In addition there are three foreign married couples wholly devoted to school work, and one to a Bible Society, also four married nationals, two single men and one single woman in the Bible Societies. The indigenous elements in the schools and printing office cannot be reckoned fairly as factors, as most of them are not evangelicals. This is surely inadequate. Of the total foreign staff there are eleven married couples, two single men and two single women in Lima and Callao, and only nine married couples and seven single women in the vast provinces. Of the national staff, apart from colporteurs who of necessity travel about, there are in Lima and Callao four married workers, two single men and two single women; in the province five married workers. The distribution can scarcely be deemed satisfactory. There has been no plan or agreement among the several agencies in the country, and only in the last two years has a kind of intelligence grown up between them.

To indicate the poise and sanity of some of the foreign leaders in Peru confronted by such sizable and stubborn facts, the Commission here submits their well reasoned and practicable program for the years immediately ahead. There are single evangelical Societies in Great Britain and other countries with potential resources capable of taking on a work of the dimensions here stipulated and of carrying it through to the conclusion. There are at least ten cities which ought to be occupied by men who are capable of organizing churches and superintending work over a considerable region. These men should not be tied down to local work in their respective centers in such a way as to impede their free movement over their districts. These cities are: Lica, Trujillo, Arequipa, Cuzco, Cajamarca, Huaraz, Cerro de Pasco, Ayacucho, Puna and Iquitos. The first four of these are university cities. There are about twenty other towns in

which a foreign worker should be placed for preaching and pastoral work, and also to open new centers preparatory to placing national pastors. A small number of men of ample and thorough preparation is required in addition, and even more urgently, to undertake the training of the men who ought to constitute the national ministry and to conduct publications. If the other foreign workers are to attend to their assignments properly they cannot be tied down to attend to these needs. If, however, a basis of sincere cooperation between the several Societies can be found these needs might be met by two or three picked men placed in or near the capital. According to this scheme, if the right type of men were forthcoming, and a satisfactory cooperation obtained, a staff of forty male missionaries would be adequate, even allowing for furloughs, for the direct evangelistic side of the work. If a capable national ministry could be provided soon, even this number might be considerably diminished.

To deal adequately with the present state of the work, a staff of some fifty indigenous pastors, assistants and colporteurs would be required. A number of these and some of the foreign staff could devote part time to the schools, but a numerous assistant school-teaching staff would be required, maintenance to be provided from local income. A women's normal school will be required as those in the country are inefficient and under priestly domination. The national men's normal school is efficient and open. An orphanage in Lima would be a great boon, it would command the good-will of the community, and would bring a considerable number of children under Christian influence who at present grow up in crime and misery and pass into premature graves. A small hospital is also urgently needed, as the public hospitals are most discriminatory in the treatment of patients who will not confess to the priest.

k. Bolivia.

The two million inhabitants of Bolivia are distributed over areas equal to those of France, Germany, the British Isles, Japan, New Hampshire, New Jersey and Connecticut. Than the Bolivian no government could be

more hospitable to all philanthropic and character-making enterprises. The task before the unselfish Bolivians and foreigners is staggering. Once out of the cities, the pale of civilization is passed and most primitive conditions prevail. This is suggested by the annual allowance for education in the national budget—less than $1,000,000 gold, yet one-tenth of the whole fiscal income. Virtually nothing educationally has been successfully attempted for the Indians—about three-fourths of the whole population. Special economic conditions add to the difficulties. This is one of the most expensive countries, calling for a large proportionate outlay of money for the work attempted. The altitude on the one hand and the tropical regions on the other make life most trying for the foreigner. The country in Bolivia slopes from a table-land of 12,000 feet altitude down to the low lands of the Amazon basin; but the most of the habitable parts are found either at the one extreme or at the other. The valleys of mean elevation are neither very numerous nor very extensive. Consequently workers must either live at a great altitude, which is exceedingly trying on the heart and nerves, or else in the lower regions, exposed to the many tropical ills.

The republic is divided politically into eight departments with a good-sized city as the capital of each. It is both natural and advisable that the organization of Christian work should correspond to these divisions of the country and of the consequent distribution of the population. A station should be established in each of these capitals; some may offer room for two, representing different Societies. As these cities are the pivotal centers of the several departments, they should be well manned. Each needs at least a foreign worker and his wife, a nurse or deaconness and capable national associates. Each station would have responsible relation not only to the work in the city itself, but also to that of the various towns and villages of its respective department. Indications are that the smaller places may yield more direct results than the larger cities where distractions are numerous. Hundreds of such towns are open to immediate effort. Here is encountered one of the most per-

plexing difficulties. These towns are very scattered, the means of communication most imperfect, accommodations are exceedingly poor, and there is not prepared an indigenous ministry sufficiently strong to undertake duties away from close association with the foreign leaders. Such helpers must be able to labor in both the Spanish and the Indian languages.

Two creditable institutions of learning are established in La Paz and Cochabamba under Methodist Episcopal auspices, and receive state aid. These might be expanded to provide the greatly-needed and wholly lacking theological training on a union basis. Primary schools for the children of the new churches cannot be omitted permanently but do not now exist. A representative evangelical periodical is a necessity.

Those well informed assert that anything approaching adequate effort for the Indians will involve ten stations at points where this population is densest. Each would then have tributary to it a territory of fifty miles radius. Nothing less than a medical, educational, industrial and evangelistic undertaking will suffice. This makes no provision for the savage tribes of the eastward interior, or Chaco region. Two centers of effort have been established among the Indians; the Peniel Hall Mission, with two men, and their wives, stationed on a farm on the shores of Lake Titicaca; the Bolivian Indian Mission, laboring in the vicinity of San Pedro (Charcas), with a force of seven men and their wives, almost all from Australia and New Zealand.

The staff reporting for service in all the rest of Bolivia whether civilized or primitive is as follows: Methodist Episcopal, four, Canadian Baptist, five, and the Brethren, two (in no case counting wives). They are in five of the department capitals, leaving three unoccupied. Associated with them are twenty teachers in the colleges, and three native helpers. The Adventists have one man stationed at La Paz, and one or two colporteurs. There is yet no definite understanding or agreement with reference to the division of the remaining territory. The forces are so small that little overlapping in work or plans is imminent.

l. Chile.

The length of the coastline of Chile is 2,700 miles. The extent of this attenuated territory is about 300,000 square miles, comparable to Germany, Bulgaria and Roumania together. The estimated population is 3,415,000. The following figures are approximate only, but will serve in comparison with the present forces to measure the unfinished task. There are two cities (Santiago and Valparaiso) with a population of 557,879; one city of 65,000; nine varying between 17,000 and 40,000; forty-two towns ranging between 5,000 and 15,000; 261 towns with over 1,000; 1,500 villages and hamlets. Evangelical forces occupy, as stations and outstations, eighty cities, towns and villages with a staff of less than 100 foreign and indigenous workers engaged in evangelistic work.

The Bible Societies are covering their field. Educational needs will make extensive demands. Excellent higher schools have already made large contributions to the movement. They could wisely be strengthened in equipment and staff. Additional strong institutions should be established in at least two other centers, because of the immense distances now involved in travel to reach the present efficient ones from well-populated sections. The providing of primary instruction on a considerable scale must be contemplated. Each year 300,000 children of school age fail to receive the rudiments of an education. The largely unsupplied need for hospitals and nurses is both real and extensive. The South American Missionary Society (Anglican) Hospital at Temuco and the British-American and the German hospitals of Valparaiso render incalculable public service outside their distinctive communities by raising standards of excellence, as does also the Childrens' Hospital, of evangelical and independent origin, which is on a broad basis for all children. Unnumbered towns and groups of villages are cut off from any such ministration.

To continue indefinitely sending out untrained national preachers will be highly culpable, not to say disastrous. It belittles the message and constitutes a chief reason for failure to move the more influential classes. Without

mastering this problem, a presentation of the message from pulpit and platform that will command the public attention of all classes is unattainable. Any reaching out with vigor to the hundreds of open and inviting centers that have never heard the evangelical message, must wait on the same deadlock. Weakness here has enforced a policy of ultra-centralization. Devotion to the ideal of a well-trained national ministry should be made the governing concern of every Society. In this and in other important respects the evangelical bodies have not yet grappled with the great issues as a whole. No well thought-out plan of occupation or cooperation has ever been tried. Each agency has proceeded as opportunity offered.

m. Argentina.

For comparative purposes, Argentina in extent and resources is the Mississippi Valley or the Canadian West of South America. Measures to meet its religious needs are best comprehended against a background of dominant commercialism and spiritual indifference, with rationalism not wanting in aggression. Buenos Aires, the center of the nation's intelligence, culture and commerce, is also representative of the languishing state of religion in the people's life. Without counting private chapels, there are, according to "Almanaque del Mensagero," fifty-four Roman Catholic churches in this city of 1,484,000 inhabitants. There are but fourteen evangelical churches, one to every one hundred thousand people, none of which is yet affecting influentially any main current of Argentine thought or action. Greater New York finds the combined resident religious forces none too numerous or strong to combat the common foes of faith and character that assail the welfare of that city as well as that of every other world metropolis. The churches in New York City are eighteen times as numerous as those in Buenos Aires, and among a population only three and a half times larger. The relative disadvantage of the religious forces in the great southern city is therefore more than fivefold.

The situation in the queen province of Argentina illustrates the mere fractional beginning made by evangelical Christians toward preserving from irreligion and materialism a civilization that is rising apace to great power. The province is that of Buenos Aires, but is to be distinguished as a separate political division from the federal capital, or district, of the same name. Great Britain and Ireland, with the smaller islands, coincide with this province in area. The inhabitants number 2,100,000, the figures having doubled in fifteen years. Important cities are now to be found where, twenty-five years ago, was open country. Towns of from 1,000 to 3,000 people have sprung up in less than a decade and new ones come into being every year. The Methodist Episcopal Church has settled workers in some eight centers in the province from which a number of outstations are being developed. The Evangelical Union of South America has seven centers with related outstations. The Plymouth Brethren have four or five centers and branch work. The Christian and Missionary Alliance has two bases from which neighboring districts are entered. The Salvation Army has several established points and does itinerating work. The Southern Baptist Board recently took over a station started some years ago in the provincial capital, La Plata, by the Christian and Missionary Alliance. There are a few independent workers.

Occupation in the district of Tres Arroyos is characteristic in deficiency. It has 40,000 people and around it are four other districts containing together over 60,000 more. One ordained man and his helper are the only preachers in Spanish among this population of 102,000. Their nearest colleague either to the north or south is one hundred miles away. The conserving aspect of service to this and other large regions constitutes a peculiarly strong claim on the Christians of many lands. There are British, Danish, Dutch, German, Russian, Swiss, French, Spanish, Italian, Syrian and other colonists of evangelical origin who have spiritual needs and whose children need teaching. If no agencies are established here, the future generations will be lost to Christianity. There should be a church in every town in the province, if for no other

reason than to save the sons and daughters of colonizing parents from drifting entirely away from religious moorings.

Here then are hundreds of towns, cities and rural districts without the needed pastors and flocks. A suitable literature, adequate in amount, must be provided. The children of converts will require means of Christian education. The demand for training many more able national ministers is pressing. Sunday-school opportunities abound with few to take advantage of them. There are giant opposing and neutralizing influences. The drift to agnosticism and atheism seems unresisted. To sum up the case for expansion that shall be sure and permanent, let there be put over against these dimensions of the whole Argentine undertaking with their difficulties and urgency, a total existing male staff of less than 180 evangelical workers, not counting wives. Forty of these devote their efforts exclusively to English, German, Danish and Dutch-speaking people, with the number of such foreign-born reached not exceeding 100,000. Twenty-one others are Brethren, many of whom devote part of their time to business.

n. Uruguay.

Though much smaller, the oriental republic of Uruguay, with an area of 72,000 square miles, and a population of 2,000,000, closely parallels Argentina in solid material development, in the advancement of popular education, and in its general forward look. Irreligion here is more aggressive, even violently so. On the other hand, one of the two or three outstanding local evangelical churches in Latin America is Uruguayan, in the national capital. Additional Societies are less needed in the country than are the enlargement and fuller equipment of work of those already on the ground. Institutions of learning of real merit could have large results, especially if in further religious education they were to take high altruistic ground without sectarianism. The outreach into the rural parts is hardly more than in its beginnings. There is to be noted the same inadequacy in publishing activities, and in recruiting and preparing national min-

isters, Bible laymen and deaconesses, to which this report is compelled so often to return and with ever deepening conviction. Too much emphasis cannot be placed here on securing both foreign and national workers of intellectual strength and thorough preparation. The people, themselves educated, are critical and exacting.

The Waldensian colonies, when committed to the propagation of their dearly preserved faith, will be a substantial asset to evangelical Christianity in the rural River Plate region. In character and thrift they are model communities, highly appreciated by the respective governments. The four larger groups are in Uruguay. Three others are in Argentina. The property holdings amount to nearly $3,000,000. With no help from the parent body in Italy, they maintain six pastors. The total church contributions for all purposes in 1914 were $8,694. Twenty-seven Sunday schools with thirty-three teachers instruct 927 children. Their college at Colonia Valdense has thirty-nine students, the expense being met by the government of Uruguay.

o. Paraguay.

Fewer than one million people are estimated to inhabit Paraguay, one of the two countries of Latin America without sea coast. The isolation, however, is easier to overcome than that of Bolivia by virtue of the mighty, navigable river system embracing it and the fact that no mountain barriers are raised between it and its natural neighbors or the sea. The terrible warfare of 1865-70 so greatly decimated the population that the loss has not yet been overtaken. In the Spanish colonial period the Jesuits developed here one of their most extensive and famous Indian missions. The system established was one of benevolent slavery rather than of racial development; and upon the expulsion of the masters and protectors the laboriously contrived social order fell into ruins. At the present time the estate of religion is very low. The small but dominant intellectual groups are hostile to the Roman Church, the majority of men in the centers are indifferent, the country regions are neglected. Among the Gran Chaco tribal Indians is the only section of the

Paraguayan population receiving evangelical influences sufficient to indicate an appreciable movement toward Christian character; and the workers there engaged recognize themselves to be far too few numerically to extend the mission over more than a fraction of the territory, unless they are heavily reinforced.

The more civilized country districts receive only very occasional attention from either the German or the British camp chaplains, making perhaps a yearly round for holding services and for baptisms and marriage ceremonies. The smaller towns are no better supplied. Concepcion and Villa Rica each have one British worker and Belen a medical evangelist. Asunción, the capital and otherwise chief city, has an Anglican chaplain and two Salvation Army officers as the quota of foreign Christian agents, at a time when posters fixed on the street corners read, "abajo con la religion!"—"down with religion!" The total foreign staff of all agencies in Paraguay not working among the tribal Indians is thirteen, the indigenous force eight.

p. Brazil.

Geographically comparable with the United States including half of Alaska, or Europe without Germany and Italy, Brazil with 25,000,000 population can well be regarded as three units in as many stages of occupation. The Indian territories already described are almost wholly untouched and are explored only in part; in the south, most of evangelical effort has been concentrated; and in the greater northern expanse the stations are few, with their frontiers of influence far apart.

It must not be implied from this comparison that the southern forces as a whole are nearly sufficient. Here and there further division of territory and functions would be the equivalent of some reenforcement. Cooperative policies are gaining, but are far from complete. Apparently there has been very little attempt to meet the needs of the field as a whole. With but few exceptions each mission group has seemed generally to proceed with the idea of working almost independently of the others and to go in wherever there was an opening or when an

invitation was received. This disregard of each other, undue emphasis on denominational characteristics and at times real antagonism have been a great hindrance to progress and a detriment to the spiritual life and efficiency of the workers. With a common understanding reached and respected, the full staffing and equipping of the south should proceed, making provision for the still unoccupied centers, for the production of literature, for Christian education and for the training of Brazilian leaders. Without these, evangelism in Brazil will ever be an imported activity, and the churches will be permanent pensioners of the Boards, even if now they are well to the fore in self-support and self-government.

The limitations of the movement are startling in the northern states of Alagôas, Pernambuco, Parahyba, Rio Grande do Norte, Ceará, Pisahy, Maranhão, Pará, Amazonas and the District of Acre. The area comprises one-third of Brazil, the population one-fourth of its people. No one of them has fewer inhabitants than Delaware, and none more than Maine. Three main Societies are represented, the Southern Baptists and Southern Presbyterians of the United States and the Evangelical Union of South America. Pernambuco, Pará and Pisahy have respectively twenty-nine, four and two resident foreign workers, the remaining seven not even one. Illiteracy in this area is eighty-five percent., to correct which this united enterprise furnishes seven schools, taught by the same small, burdened foreign band aided by thirteen Brazilian teachers. The entire region lies in the extreme tropics with sanitary measures in effect in but a few spots and medical service widely inaccessible. The response to such a need is but one medical station. What is undertaken is by no means to be despised. It is productive and is gaining momentum. In 1913 there were 381 baptisms. Sunday schools are ramifying. Twenty-three national workers have been prepared by a budding theological seminary. The contrasts are made as furnishing at once a summons and an appeal for a great advance. Omitting married women from the statistics of staff, Brazil in its entirely is provided now with but one foreign representative to more than 120,000 people.

q. The Three Guianas.

Regret is here expressed that no information has been forthcoming with respect to the forces engaged in and those still needed for French Guiana. Certainly evangelical influences in the field are almost negligible, measured by the tests of adequate occupation.

The population of the British Crown Colony of Guiana is 300,000 in an area of 104,000 square miles. One-half the inhabitants are East Indians, chiefly laborers. Twelve Societies are directing effort toward this field. The six most substantial bodies are the Society for the Propagation of the Gospel, the British Wesleyan, the Moravian, the Canadian Presbyterian, the Evangelical Lutheran (General Synod of the United States) and the London Mission in connection with the Congregational Union of the Colony. The first two bodies comprise 18,366 of the 20,049 communicants reported. The former's mission to the aborigines is prospering, with the hope expressed that in the course of five years some of the tribes may be wholly evangelized. Their missions among the Chinese are likewise fruitful. Probably the chief task unfinished is that among the East Indians. The Anglican Training College for catechists has twenty-five of the latter in classes. Vigorous measures need to be taken. Hindu temples and Mohammedan mosques are rising in the capital itself. The Wesleyans hold services among these East Indians at fifteen places, but have only one proper building of their own. Nearly 500 of the children are enrolled in Sunday schools. The African Methodists are bravely endeavoring with a small staff and little equipment to advance the Kingdom among their race.

In Dutch Guiana (Surinam) the chief factor is the Moravian Society. Fortunately their account is full and explicit. This is clearly one of the fields into which the entrance of further church Societies is not desirable. The Moravians differentiate between their old and their new missions. The old mission embraces the twenty-three regular congregations, representing the creole churches founded during 170 years of work and numbers about 25,000 members. These congregations for the most part are still influenced largely by European leadership; to a

lesser extent by colored workers and evangelists. All the stations are supplied, but the fact that the European staff are almost all Germans, and have to become acquainted with at least two foreign languages, is a handicap. For the old mission more Dutch workers are absolutely necessary. These, however, are hard to secure. The new mission embraces the stations among the "bush Negroes," the East Indian coolies and the Javanese. The work in the Bush-lands has increased yearly, but up to the present the means and work applied have not been adequate for the task. Among about 13,000 "bush Negroes" are thirteen stations on five different rivers and among five different tribes. The work is done almost entirely by natives, one of whom is ordained. Europeans are considered only as leaders. The latter fact is caused by the generally unhealthful climatic conditions. Scantiness of means and of forces has prevented the establishment of more stations, a situation all the more deplorable because the Bush-land undertaking is very promising. It is an old missionary field, in which a large number of European workers have long risked their lives and strength. At the same time it is a clearly defined field in which a well-planned campaign would surely be successful. The mission among the coolies has in its service two Europeans, one of whom was educated in India, and five evangelists. Considering the vastness of the field and its 21,000 souls, this staff is altogether insufficient. The organization is good, but the means and strength too small. Three stations at least ought to be founded and two new men secured. The effort among the Javanese, begun six years ago, has one European and two evangelists. Here at least one more foreigner is necessary and perhaps two more evangelists. A second station in the city would be commendable. The last two mentioned are just in their beginning, but have great possibilities. A strengthening of the Moravians in their work is to be recommended.

r. Venezuela.

Returning to a Caribbean coastal state, Venezuela, the survey reaches again a low tide of the evangelical movement. A population one-third that of London is distrib-

uted over a region three times larger than the British Isles. Besides the work of the Bible Societies, the Scandinavian Alliance Mission of about equal strength, one Presbyterian station with two ordained men and their wives, and three small groups of independents with precarious basal support, represent the sum total of contemporary effort to induce new and regenerative spiritual currents in the life of Venezuelans. Intermittently German Lutherans have the attention of a pastor to officiate at baptisms, deaths and marriages. The Anglicans have a chapel in a house in Caracas, and a rector, ministering to English subjects of all colors and classes, and another clergyman at El Callao in the Orinoco. In all the history of this land there never was built at private or public expense one school house of any grade from primary to university except the military academy. The other schools, few and deficient, are transiently sheltered. One-fourth of the children are reported as dying before the end of the second year, another fourth do not reach the age of five. There are absolutely no trained nurses in the country. During 1914 colporteurs on long journeys visited villages, the residents of which had never seen a Bible and were quite ignorant of its contents. Though against steady opposition, the sale of Bibles and portions has increased fifty percent. during the last four years. It is but a beginning of scriptural enlightenment where darkness is Egyptian in density. One of the smaller agencies has a chapel. The Presbyterians, also, two years ago, were provided with a church building, but have no residences, no school houses, no boarding school, no press, no clinic. They have five Venezuelan helpers and a training class of two. According to the investments of life and money, the returns are wholly encouraging, but until there is some amplitude of equipment and staff the missionary policy will be dictated by opportunism within narrow limits, rather than attain the dignity of a systematic and advancing program.

4. COMPREHENSIVE CONSTRUCTIVE MEASURES

It should be said that a comparative view of the world's mission fields will show that there is relatively little over-

lapping in the countries under consideration, except in certain large centers which modern views of comity assign to a number of Societies. That there are some instances in which one Society's workers have come into the ranks of those of another Society, and have drawn to themselves members or adherents, often persons under discipline, is sadly evident. The correction of these mistakes and the institution of a few comprehensive constructive measures are indispensable. They include:

a. A Definition of Occupation.

Each successive generation of Christians lives under the supremely important obligation to place the knowledge and privileges of the gospel within reach of the whole world of mankind. Accordingly, one or more Societies, foreign or indigenous, assuming or asking responsibility for the evangelization and Christian nurture of a given population, will undertake those high tasks with the implicit guarantee to fulfill them within the lifetime of the present generation. In the case of failure or of inability to employ means that give reasonable promise of attaining, under Divine blessing, the ends as stated, they may not justifiably expect other Societies to refrain from entering and undertaking to serve the unreached people of the territory. On identical grounds, it is believed that any Society which accepts the principle of division of territory or functions will not best be advancing the whole cause by duplication of effort within the recognized field of another Society's activities, so long as related territory of its own is being ministered to on a scale below the standard calculated to reach the generation now living. The reality and vitality of the spiritual life of the growing Churches as shown in evangelistic zeal and self-denying service must be recognized as among the criteria of effectiveness of occupation on the part of any Christian body. The judgment of the Commission is recorded that the application of the foregoing principles points to the wisdom of negotiations at this stage between several of the bodies at work in Latin America, looking to the interchange of territory where paralleling either

already exists or is likely to appear as soon as vigorous expansion takes place. If the suggested exchange is brought about the effect would be to reduce the number of Societies occupying some of the fields, to reduce the hopelessly large area over which the efforts of some bodies are now diffused, to leave defined the regions clearly inviting new agencies to enter, and thus to afford a prospect that something like adequate attention can be bestowed upon such conspicuously neglected sections as Santo Domingo, Haiti, Central America, Colombia, Ecuador, Parguay, interior and north Brazil, Venezuela and the Indians of Mexico, Peru and Bolivia.

b. A Comprehensive Plan.

Such a plan is required because at least two-thirds of the correspondents affirm that in the past there has been no evidence of any plan other than the following of such leadings as happened to come. It is commonly confessed that usually a Society proceeds as if it were the only missionary organization in Latin America, with no occasion to consult others and no desire to act as part of a great and holy unit, the Church of Christ. The question is, how can the various Boards and representatives bring themselves into line with procedure in other parts of the world? Wise men and women should give this question and its outworking serious and most prayerful attention. But individual studies will be fruitless unless mind strikes mind.

c. Conferences for Developing Plans.

Such contact, friendly fellowship, and stirring up of minds and provoking to good works are secured at just such gatherings as the Congress at Panama and the succeeding South American, Central American, Mexican and West Indian Sectional Conferences which were held in 1916 or later. These latter made a major effort toward determining broadly the actual requirements for adequate occupation in the light of a common plan. Very widely varying estimates now mark the thinking of the workers themselves in most of the fields—so widely in-

deed that the Commission early recognized the impracticability of reaching reliable conclusions through the medium either of correspondence or of unrelated personal observation. Reliable or trustworthy deliverances on the subject of the forces and the equipment needed in the several areas can be reached only as those of first-hand knowledge and experience, both foreign and national, sit around the council table on the fields concerned with the responsible leaders of the home base Boards and seek the will of God in the spirit of Christ. The strongest representatives should attend these conferences, where the work will be begun and helpful general principles will be laid down, leaving to later and stated gatherings the working out in detail of the pressing local problems. With God in all the planning and with our Lord as the Master of the assemblies, occupation will be hastened.

d. The Accurate Mapping of the Territory.

Even the most travelled among missionaries do not know exactly how the various stations are located—perhaps not even the stations in their own national division. Wall maps should be made, unless accurate maps are already at hand, to show the territory to be occupied in its relation to that already held; to mark lines of intercommunication between possible future stations which will promote the economy of time and strength in itineration; to indicate the location of various tribes; to indicate orographically the elevations and the marshy depressions; to show the location of proposed stations in their relation to neighboring towns and villages; and to indicate the sparsity and density of population. Such items, when visually displayed, will constitute an argument for a great campaign and its scientific basis.

e. Boards of Strategy.

Just as in Asia there have followed in the wake of the Conferences of 1912-13, national Continuation Committees, so after the Latin-American Conferences there will be a demand for similar national committees which shall be boards of strategy for each country. It will call for the

wisest men and women, and the Latin-American representation should be fully as large as the North American and European. The coming year's gatherings will be models which may standardize similar local and national conferences to follow.

CHAPTER VI

FINDINGS

I. THE CHARACTER OF LATIN-AMERICAN CIVILIZATION OF VITAL IMPORTANCE TO MANKIND

The place of Latin America in the life of the world, already well established, is rapidly increasing in importance. Its republics are becoming a focus of attention. The development of both material and human resources has but begun. The future accordingly holds in them issues not alone for great industry and commerce, but pertaining also to the highest interest of humanity. Their partial isolation and political turmoils, but even more the provincialism of neighboring nations, have retarded their full recognition. This may be deferred no longer from any quarter without reflecting upon intelligence regarding known or available facts. The Latin mother countries early learned too well the natural treasures of these lands, plundered those at hand, but deposited withal their basic culture, laws and institutions. France long has been appreciative of these transatlantic kinspeople, and in return is held in affection by them, enjoying every variety of intercommunication between nations, particularly that of intellectual fellowship. Great Britain over many generations has established mutually happy trade relations with countries at once dependent on foreign manufactures, absorbers of capital and producers of huge surpluses of foodstuffs. Germany came later to these inviting commercial fields determined to overtake by

energy what had been lost in time, and has had substantial success. Italy, and still Spain, pour in efficient laborers who gain a competence, rise in the social scale and become permanently Latin Americans. Latterly, Canada and the United States have possessed individuals and groups who are seeing and obeying the vision of the great material development of the rest of the hemisphere.

Here, then, are all the conditions maturing for great movements and consequences. Crowded populations made aware of productive, unoccupied lands tend to migrate. The progressive stabilization of the governments calls forth capital formerly reluctant. Railroads throw open regions hitherto inaccessible and idle. The advance of scientific sanitation renders the old cities and new territories safely habitable. Education overtaking illiteracy turns the weakness of nations into strength, raising reciprocally the ambitions, the productivity and the economic consumption of millions. The resulting civilization, like that of the North, will be a congeries of many peoples and races with variety yet essential unity. This civilization, fronting East and West, reaching out to all the continents, is veritably seated at a cross-roads of the world. Nations, like individuals, cannot mingle in the markets and exchanges, sit together in world councils, learn one another's language, interblend their stock, without sharing ideas, ideals and institutions. The peoples of Latin America, for their own sake, are eminently worthy to receive the maximum ministry Christianity has to offer. The multiplying and strengthening relations binding them to all the world render imperative and fitting their inclusion and identification with whatever forces are joining efforts for the establishment of the kingdom of God on earth.

2. THE SITUATION A CHALLENGE TO THE CHRISTIAN CHURCH

Latin America presents in common with all the world great challenges to effort in behalf of the spreading Kingdom. Certain outstanding needs are suffi-

ciently acute and extensive, and the present measures to overtake them are so inadequate, as to command attention and action. Undoubtedly the chief impact now being made from abroad upon that civilization is commercial and industrial—an influence that will be highly accentuated during the period immediately ahead. At its best this movement frankly represents materialism. It is accompanied by other grave perils to moral and spiritual life. Conserving and regenerating forces are not present to cooperate in nearly the degree required to safeguard the character of either the migrant or the domiciled races. Nor are such forces in prospect.

Unbelief or indifference to personal religion characterizes almost the entire male educated class, which with few exceptions coincides with the ruling, cultured class. The decline of faith is proceeding coextensively with modern education among both men and women of every social rank. The resident forces able to check infidelity without arresting the spread of free learning are negligible. Several millions of savage or semi-civilized Indians are without any contact with vital Christianity or with its representatives. Their deep and primal needs and their inaccessibility are a call to the most heroic and self-denying type of apostleship. Vastly larger numbers of neglected classes of the population are in a state nominally Christian, but relatively pagan. They remain grossly superstitious and in stagnation spiritually without the vital forces of Christianity visibly working among them for moral transformation and for social uplift. Popular education, in infancy over most of the territory, makes insistent demands upon Christian education to supplement the state in lifting the load of greatly preponderating illiteracy, meanwhile preserving and extending true religion. In none of the countries is there wanting abounding opportunity to minister to the sick, especially outside the chief cities and among the poor, while over very large areas medical and surgical service is not available and modern sanitation is unknown. The giant evils of society

are not less virulent and aggressive in these lands than in other parts of the civilized world. The organized efforts to check them, with few exceptions, are ineffective because of inexperienced leadership. Thus far the Church, outside the limited evangelical circles, maintains indifference toward movements for moral reform and openly or secretly opposes those calculated to further social justice.

3. THE WIDE DISPARITY BETWEEN THE MAGNITUDE OF THE CALL AND THE EVANGELICAL FORCES ENLISTED

Very large areas and populations are found where some or all of the indicated needs exist, either unministered to entirely or unsatisfied, with no agencies moving adequately to their relief. These are found in Mexico, Central America, all the countries of the West Coast of South America, in southern and northern Argentina, Paraguay, the vast highlands and Amazon basin of Brazil and Venezuela. The territory occupied is far understaffed. The nearly complete avoidance of overlapping after several decades of operation without united planning or much consultation is due to the rebuking distances between stations and outposts. Important posts are so often singly manned that enforced withdrawal for health or other reasons often results in promising work being checked and sometimes wrecked. Doubling the present number of workers immediately would be the part of wisdom to insure continuous and symmetrical development within the present field of operations. With strong station bases assured there remains to be furnished equally large additions to the itinerant staffs and the outstations that will spring up. Not more than a beginning has been made in providing equipment and teachers for the schools, colleges and seminaries for the education of a strong national ministry and laity, apart from whom every partial achievement is unattainable. The lack of dynamic Christian literature has the dimensions of an intercontinental famine that will yield only to a system of production and distribution yet to be created. The results that have followed the meagrely

staffed and equipped undertakings are in character and extent such as long since have placed them beyond the stage of the experiment and attested them as divinely approved and blessed. They warrant enlarged plans and action equal to the tasks and worthy of Him Who commissions and Who has all power.

4. A PROGRAM FOR ALL CLASSES NECESSARY

The gospel for the modern world is the same that won the scholarly Saul of Tarsus and the slave Onesimus. An outstanding claim on Christianity in every country is that of the depressed classes for evangelization, for education and for training into their just place in the national and social order. A major contribution of vital religion must always be greatly to accelerate the formation and growth of the middle classes. Broadly stated, Latin-American society is composed of the extremes of wealth and poverty, learning and ignorance, power and servility. The evangelical workers, foreign and national, have seriously taken up their labors for the less favored within the pale of civilization. Only a few have turned to the aboriginals. The success attained by those remote missions which were laboriously established and which have been consistently administered, witnesses afresh to the victorious power of pure Christianity, commends expansion to the Societies now having work on the field and invites the entrance of others into the Christless wildernesses.

Equally clamant is the right of an intellectual or other artistocracy to have proffered them Christian faith, hope and love that will transform them into servants of their generation. The educated upper classes have been ignored until the quite recent past. In view of the inherent spiritual needs of all men, in view of the absence or loss of vital faith on the part of those who are the directive minds of their nations, and in view of their proved responsiveness, the counsel of wisdom is believed to be the adoption and maintenance of policies by the Churches and the interdenominational Societies for dealing comprehensively with this part of the whole task.

5. A SPIRITUAL CHURCH THE MEASURE OF ABIDING RESULTS

This report may not close without recording the deepening realization of the Commission that the most exhaustive survey followed by human and material forces of occupation numerically complete may be consummated and all end in colossal failure. The machinery of propaganda may be set up before the eyes of the men; a corps of men and women may be called from the home lands and be sent forth; an army of national colleagues may be recruited; institutions may rise up all over Latin America; congregations may be assembled and organized, but power belongeth unto God. The processes are not those of mechanics but of life of which only He is the Source. Mounting above every other consideration is the purity and dynamic of the faith to be communicated. What was planted in the colonial days is being reaped. The new planting and the new harvest will be subject to the same law. The good seed are the children of the Kingdom. Then let only the choicest find their way to lands where name and form without the substance have dulled the sense of multitudes to every manifestation of religion except luminous reality. Evangelical Christianity must expect to be sternly judged by its fruits. Therefore, however hard the quests for gifts and laborers press at the bases, may these never fail to be subordinated to prayer and the other means to the supremacy of the spirit. The issue is locked up in the singleness of this purpose.

6. NECESSARY MEASURES FOR FURTHERING SURVEY AND OCCUPATION

Extensive and painstaking labors over a term of years are required to complete even approximately the contemplated survey of territories so vast, varied and with immense areas so difficult of access. The fundamental work of the geographers is yet far from finished. Many of the regions are not covered by census reports. To determine in detail the lines and order of wise occupation in a given field is beyond the province of a Commission

largely non-resident. This report, therefore, has undertaken to present only general outlines, to seek to establish the major needs, their urgency and difficulty, the nature and dimensions of the task, the guiding principles of procedure, the advances made in performance, the pathetic inadequacy of present plans and forces and the clamant duty of large and immediate reenforcement. The several Sectional Conferences must be relied upon to make larger contributions to close survey and to specific policies of occupation. Only in the presence of first hand contacts and experiences, and with facility for the interchange of opinions face to face can a consensus of judgment be reached insuring comprehensiveness, thoroughness and a working unity. It is of utmost importance that measures be employed rightly to constitute and to conduct these subsidiary gatherings, to conserve their results and to make them available for both the fields and the home bases. Standing out with equal clearness and insistency is the wisdom of perfecting in some form a thoroughly representative central agency as a means of carrying forward as a whole the objectives of this Congress.

APPENDIX A

THE CORRESPONDENTS OF THE COMMISSION.

ARGENTINA

The Rev. S. P. Craver, D.D. (Methodist Episcopal Church), Buenos Aires.
The Rev. Charles W. Drees, D.D. (Methodist Episcopal Church), Buenos Aires.
The Rev. Robert F. Elder (Evangelical Union of South America), Tres Arroyos.
Mr. H. E. Ewing (Young Men's Christian Association), Buenos Aires.
Mr. J. C. Field (Young Men's Christian Association), Buenos Aires.
The Rev. J. W. Fleming, D.D. (Pastor St. Andrew's Scotch Presbyterian Church), Buenos Aires.
The Rev. Francis G. Penzotti (American Bible Society), Buenos Aires.
The Rev. W. Roberts, Trelew.
Miss Irene Sheppard (Young Women's Christian Association), Buenos Aires.
Mr. B. A. Shuman (Young Men's Christian Association), Buenos Aires.
Mr. William H. Spencer (American Bible Society), Buenos Aires.

BOLIVIA

The Rev. A. G. Baker (Canadian Baptist Church), La Paz.
The Rev. C. N. Mitchell (Canadian Baptist Church), Oruro.

BRAZIL

Mr. Myron A. Clark (Young Men's Christian Association), Rio de Janeiro.
The Rev. S. L. Ginsburg (Southern Baptist Convention), Rio de Janeiro.

The Rev. Frederick C. Glass (Evangelical Union of South America), Goyaz Capital.
The Rev. Jeronymo Gueiros (Presbyterian Church in the U. S. A.), Natal.
The Rev. James H. Haldane (Evangelical Union of South America), Recife.
The Rev. George E. Henderlite, D.D. (Presbyterian Church in the U. S. A.), Recife.
The Rev. R. F. Lenington (Presbyterian Church in the U. S. A.), Curityba.
The Rev. H. J. McCall (Presbyterian Church in the U. S. A.), Caetete.
Dr. Joaquim Nogueira Paranaguá, Rio de Janeiro.
Mr. Miranda Pinto, Victoria.
The Rev. J. W. Price (Methodist Episcopal Church, South), Uruguayana.
Mr. J. H. Warner (Young Men's Christian Association), Recife.

CHILE

The Rev. Goodsil F. Arms, A.M. (Methodist Episcopal Church), Concepcion.
The Rev. W. E. Browning, Ph.D., D.D., Principal El Instituto Inglés (Presbyterian Church in the U. S. A.), Santiago.
The Rev. James F. Garvin (Presbyterian Church in the U. S. A.), Concepcion.
The Rev. William H. Lester, D.D. (Pastor Union Church), Santiago.
Sr. J. F. Ramos P. (Presbyterian Church in the U. S. A.), Santiago.
Mr. A. R. Stark (British and Foreign Bible Society), Valparaiso.
Mr. A. E. Turner (Young Men's Christian Association), Valparaiso.

COLOMBIA

The Rev. Alexander M. Allan (Presbyterian Church in the U. S. A.), Bogota.
Mr. Edward C. Austin (Presbyterian Church in the U. S. A.), Bogota.
The Rev. John L. Jarrett (Presbyterian Church in the U. S. A.), Cerete.
The Rev. Walter S. Lee (Presbyterian Church in the U. S. A.), Barranquilla.

CUBA

The Rev. Juan Ortz Gonzalez (Presbyterian Church in the U. S. A.), Sagua la Grande.
The Rev. J. Milton Greene, D.D. (Presbyterian Church in the U. S. A.), Havana.
Mr. J. E. Hubbard (Young Men's Christian Association), Havana.

Mr. Sylvester Jones (American Friends' Board of Foreign Missions), Gibara.
The Rev. J. M. Lopez-Guillen (Protestant Episcopal Church), Preston.
The Rev. M. N. McCall (Southern Baptist Convention), Havana.
The Rev. S. A. Neblett (Methodist Episcopal Church, South), Matanzas.
The Rev. R. L. Wharton (Presbyterian Church in the U. S. A.), Caibarien.

DUTCH GUIANA

The Rt. Rev. Bishop Richard Voullaire (The Moravian Church), Paramaribo.

ECUADOR

The Rev. W. E. Reed (Ecuador Coast Mission), Guayaquil.

GUATEMALA

The Rev. William B. Allison (Presbyterian Church in the U. S. A.), Guatemala City.
The Rev. E. M. Haymaker (Presbyterian Church in the U. S. A.), Guatemala City.
Dr. C. F. Secord (Independent medical missionary), Guatemala City.

HAITI

The Rev. P. N. Lherisson (American Baptist Home Mission Society), Jacmel.

JAMAICA

The Rev. Jonathan Reinke (The Moravian Church), Kingston.

MEXICO

Mr. G. I. Babcock (Young Men's Christian Association), Mexico City.
The Rev. J. P. Hauser (Methodist Episcopal Church), Mexico City.
The Rev. John Howland, D.D. (American Board of Commissioners for Foreign Missions), Chihuahua.
Miss Elma Irelan (Christian Woman's Board of Missions), Piedras Negras.
Mr. Thomas Phillips, Mexico City.
Miss Laura Temple (Methodist Episcopal Church), Mexico City.

NICARAGUA

The Rev. George R. Heath (The Moravian Church), Puerto Cabo Gracias a Dios.

PERU

Mr. E. S. Maxwell (Seventh-Day Adventist), Lima.

PORTO RICO

The Rev. A. G. Axtell (American Missionary Association), Santurce.
The Rt. Rev. Charles B. Colmore, D.D. (Protestant Episcopal Bishop of Porto Rico), San Juan.
The Rev. Thomas M. Corson (American Missionary Association), Humacao.
The Rev. C. S. Detweiler (American Baptist Home Mission Society), Santurce.
The Rev. J. W. Harris (Presbyterian Church in the U. S. A.), San German.
Miss N. Adell Martin (Woman's American Baptist Home Mission Society), Caguas.
The Rev. James A. McAllister (Presbyterian Church in the U. S. A.), Mayaguez.
The Rev. Edward A. Odell (Presbyterian Church in the U. S. A.), San Juan.

URUGUAY

The Rev. J. D. Armand-Ugon (Waldensian Society of America), Colonia Valdense.
Prof. Eduardo Monteverde (Young Men's Christian Association), Montevideo.

VENEZUELA

The Rev. T. J. Bach (Scandinavian Alliance Mission of North America), Maracaibo.
The Rev. Gerard A. Bailly (American Bible Society), Caracas.

OTHERS

Mr. A. E. Dawson (Christian and Missionary Alliance), Oxbow, Saskatchewan, Canada.
The Rev. Paul de Schweinitz, D.D. (The Moravian Church), Bethlehem, Pa.
Mr. E. J. D. Hercus, M.A. (former missionary in South America), Wellington, New Zealand.
The Rev. W. F. Jordan (American Bible Society).
The Rev. C. J. Ryder, D.D. (American Missionary Association), New York City.
Mrs. Bertha K. Tallon (former missionary in Argentina), Lincoln, Nebr.

APPENDIX B

QUESTIONS SENT TO CORRESPONDING MEMBERS OF THE COMMISSION

I

1. Indicate the territorial or other general division of Latin America with which you are most familiar and which you have in view in your answers to the questions in Sections I and II.

(NOTE—As the Commission wishes to accomplish a survey of the whole Latin-American field, it is desired that corresponding members while writing chiefly concerning their own particular fields, will in their answers also have in mind as much more of the entire field as they may be familiar with.)

2. What special significance, present and future, has the country under your view to the life of other parts of the world?

(1) Commercially.
(2) Politically.
(3) Religiously.
(4) In other respects.

3. Give facts setting forth those attainments and achievements of the people that place them in the foremost ranks of progressive civilization.

What are the favorable traits of character of the people?

II

1. Give facts to illustrate the chief defects or shortcomings in the social order with respect to:

(1) Poverty and Wealth.
(2) Health and Sanitation.
(3) Education.
(4) Morals and Ideals.
(5) Industrial, Social and Political Justice.

2. To what extent are the ministries of the Roman Catholic Church accessible to the whole population and adequate for the numbers to be served?

3. (1) If there is a pagan or savage population in your area, how numerous, where located, and what their condition?

(2) To what extent and with what success are Roman Catholic missions being extended to them?

4. Give particulars about classes of people in your field who, though long identified with Christianity, are really neglected religiously.

5. Among what classes and how prevalent is there avowed unbelief on the part of those nominally Christian?

6. Describe the nature and strength of any movements that are in open or secret opposition to the prevailing Church.

7. What is the attitude of such hostile agencies or individuals toward other forms of Christian organization and service?

8. Give your reasons for or against missionary undertakings in your division of Latin America on the part of Churches other than Roman.

9. What classes of the population, if any, would you exempt from the direct effort of such missions, and why?

10. What influences have you observed to be exerted upon the administration and life of the Roman Church in your field by the presence and work of missionaries and Churches of other Communions?

11. What are the strongest ethical and spiritual currents at present moving within the Roman Catholic Church in your field and where are their sources?

12. (1) In what locality in your territory are non-Catholic foreigners suffciently numerous to make practicable consideration of them as either a community to be served or a force to be wielded?

(2) Are such communities increasing, where and how rapidly?

(3) What influences for or against the spread of the Gospel issue from these foreigners and foreign communities?

(4) What nationalities are chiefly involved?

(5) What is now being done in their behalf?

(6) To what extent are the measures adequate?

(7) Define the conditions under which you believe they should receive specific attention from their home Churches as a class distinct from the rest of the population.

III

1. Indicate the geographical extent and estimated population of the field you have in view in your answers to these questions.

(Note—All succeeding answers should have regard to the work of other Christian missions in the same area, not including those of the Roman Church.)

2. What would you consider an adequate occupation of your field by North American, British and Continental missions?

(1) As to the number and classes of foreign missionaries.

(2) As to the number and classes of indigenous workers.

(3) As to the number and kinds of educational institutions.

(4) As to other agencies and missions.

3. Give reasons why you consider the present occupation of your field by these missionary agencies inadequate; also wherein you may judge them wrongly planned.

4. How far has the work in your field been determined simply by opportunities which offered, and how far has it been regulated by a well-considered plan for overtaking the needs of the field?

IV

1. Give facts and considerations emphasizing the importance of a prompt, aggressive and adequate effort in your field by the forces under consideration.

2. Is your field more open than it was ten or twenty years ago, and if so, why?

3. Is there danger that the present opportunity will soon pass away, and if so, why?

V

In your judgment what action should be taken and by whom to insure adequate occupation in your field, and what are the best methods to be employed for accomplishing this end?

VI

1. What distinctive problems would you designate as outstanding in your territory, growing out of the racial characteristics, history, and present economic and political conditions?

2. To what extent is there religious liberty in your field? Distinguish between legal or statutory freedom, and the measure of the actual liberty enjoyed by the people.

3. To what extent are fraternal relations possible with the Roman clergy, officially or as individuals?

4. What attitude toward the people and their national life have you found to gain permanently their favor and the acceptance of your service and message?

5. Do you notice a rise or subsidence in the racial feeling of Latin Americans toward the Anglo-Saxon-Teutonic peoples and to what do you attribute it?

VII

1. In the light of missionary experience in your field, what would you say as to the relative advantages of the policy of concentration and the policy of diffusion, that is, the policy of cultivating very thoroughly certain centers or limited districts on the one hand, or, on the other hand, the policy of seeking to reach with the same force of workers a much more extended territory?

2. Also express yourself on the question, to what extent should there be concentration to reach certain influential classes, such as students and officials, as compared with work for the masses?

VIII

1. How far do you find in the native Church the desire to spread the gospel; (a) to their neighbors; (b) to unevangelized districts at a distance?

2. Ought we to aim greatly to increase the number of evangelistic missionaries or to press the native Church to make itself responsible for the work, even though at first such agency should prove slower and less efficient than that of the foreign missionary?

3. Give favorable or unfavorable experiences with which you are familiar in having native Christian workers carry on this work independent of foreign supervision.

4. In your judgment, to what extent and why will the attitude of the public mind toward Christianity be increasingly favorable or unfavorable in the presence of church government which gives large latitude for lay service and responsibility and free from foreign control?

5. What measures on the part of the foreign missionary agencies are best calculated in your opinion to further full self direction and support on the field?

IX

1. What in your experience is the relative effectiveness of the recognized agencies and methods of advance and occupation now employed (e. g., itinerating, street preaching, educational work, medical work, industrial work, special women's work, circulation of the Christian Scriptures and other Christian literature, Bible classes, special evangelistic campaigns, etc.)?

2. To what extent should medical missions be undertaken in the territory under your observation, and why?

3. Indicate what definite movements for moral and social reform have come to your attention in Latin America, and with what success they have been attended.

X

1. So far as your experience enables you to judge, what has been the effect of the great difference between the missionary and the mass of the people financially? What of the fact that missionary equipment cannot compare with the munificence of the equipment of the prevailing Church?

2. Should any special consideration be given, and if so, in what way, to this economic situation?

XI

1. Tell of marked or unmistakable experiences, results and indications of the work of the Spirit of God in the making of Christ known in your field.

2. Is there any other striking manifestation of the hand of God within your knowledge which has had or now has a special influence in this direction?

3. In the light of such facts, express your strongest convictions as to the supernatural factor in this work of carrying the gospel to your field in our day.

XII

1. Taking Latin America as a whole, what do you consider the crucial missionary questions to be grappled with?

2. Indicate also the order of urgency and importance in which attention should be concentrated on the different fields.

THE PRESENTATION AND DISCUSSION OF THE REPORT

At the Meeting of the Congress on
Friday, February 11, 1916

AGENDA FOR CONSIDERATION OF REPORT OF COMMISSION I

For the Forenoon

The consideration of the situation in different parts of Latin America with reference to their evangelization.

During the Afternoon

Attention will be concentrated upon the following problems:

Should we address ourselves primarily to the unoccupied fields and untouched classes, or first enlarge our activities in fields where we are already at work?

Are we using our forces to the best advantage with reference to accomplishing the evangelization of the people? If not, how could they be more advantageously used? Is there need of a shifting of emphasis, and if so, why? Which method or methods of work, if developed, would lead most rapidly and safely to the occupation of the field?

What do we mean by the adequate occupation of a field? What should be suggested as an effective unit of occupation in each principal area represented in the Congress?

Have the Christian forces in the different parts of Latin America framed a clear and definite plan for its occupation, and are new missionaries as they arrive placed with reference to carrying out such a plan? What are some of the most promising steps being taken in this direction?

Is it desirable to make a scientific or thorough united survey of the field at the present time? If so, what is the most practical plan to accomplish the task?

What conditions are there favoring a forward evangelistic movement in any part or parts of Latin America?

Considerations of space have made it necessary to abbreviate the addresses and remarks made in the course of the presentation and discussion of this Report. In doing this the attempt has been made to preserve everything that throws light upon the subjects considered in the Report. It has not been found possible in many cases to submit the report of the addresses to those who delivered them for their revision.

THE PRESENTATION AND DISCUSSION OF THE REPORT

Dr. Robert E. Speer of New York City in the chair

The Morning Session

Mr. E. T. Colton, chairman of the Commission, in presenting the Report said: "An acknowledgment is due of the very great indebtedness of the Commission to the more than one hundred faithful coworkers who made this Report possible. These correspondents fall into five groups. The first consists, for the most part, of leaders on the field, both national and foreign, who responded to the formal inquiries addressed to them one year ago this month. From nearly every political division came from one to five original contributions of such merit as to deserve separate publication. These will be preserved and kept available for use in the Missionary Research Library in New York City. They represented many days of labor, drawing upon the ripest and most trustworthy experience. This company also received the tentative draft of the Report and gave it the benefit of wise and extensive corrections. A second group of importance, including statesmen, diplomats, journalists, educators and professional and business men of the first rank, also received the first draft for constructive criticism of the utmost value. The statistical tables, the latest that could be gathered, were made available through a member of the Commission who is preparing the new Statistical Survey of Missions for early publication. The maps here exhibited, which, after revision by the sectional Conferences, will be printed in the report of those Conferences, were made possible by the voluntary labors of Mr. S. W. Boggs, who has advanced the task to its present stage at no small personal sacrifice of time and comfort. Finally the Editorial Committee bestowed ungrudging effort in the direction of improved typographical and literary form, accuracy of statement, coordination with the work of the other Commissions, and harmony with the objective and spirit of our under-

taking as a whole. Too high recognition cannot easily be paid to its members for their services, at once extensive, exacting, impartial and unproclaimed.

The Commission submits facts concerning which the united Christian forces of the world may no longer be indifferent or uninformed, as Latin America takes its rapidly expanding and rightful place in human affairs. Events of the first magnitude transpiring on every hand are multiplying the contacts and enhancing the influence of 80,000,000 of people. Hague tribunals, scientific congresses, student migrations, international communications, and intercontinental trade corporations are bringing it about that the peoples we here represent are for better or for worse to live their lives nearer and nearer together. It will not be well for Latin, British, German, North American, or any other nationality involved if religion, with the character that flows from it, is to have anything less than a supreme place in these closer relationships. Shall partnership and mutual profit mark business relations while negative criticism, aloofness, suspicion and neglect characterize our attitude to one another in the highest concerns of mankind? Is self interest to carry races farther along the way together than altruism? Is rationalism to enjoy free trade and the intercommunication of faith be interdicted? Are nitrate deposits, grain harvests, rubber forests and sugar plantations of more consequence than the end for which Jesus Christ lived, died, rose again and ever liveth? The period in which trade is becoming universal is the last time for the forces of Christianity to exhibit insularity and indecision, unless materialism is to triumph and spirituality perish in the interactions of our civilization.

The areas within which cooperation on behalf of the best life of Latin America is recognized as needed to augment the resident forces are found to be varied and extensive and to include the transformation and conservation of the character of incoming foreign populations, the evangelization of several millions of the indigenous Indians, the uplifting of still larger numbers of the masses into intelligent, self-reliant Christian character, the bearing of vital faith to the middle and educated classes, the realization of spiritual freedom, the circulation and study of the Christian Scriptures, and a ministry in the spirit of Jesus to the physical, intellectual, moral and economic well-being of the entire fabric of society.

Unable in good conscience to ignore the claims thus made upon them, evangelical Christians have no alternative but to establish throughout Latin America the agencies known by them to be means of advancing the kingdom of God—first and always, men and women to be witnesses that God is found by faith in Jesus Christ; likewise congregations of believers; ministers of the gospel, called of God to be teachers and leaders of their people; the means necessary to wholesome education; the institutions that ameliorate and lessen diseases and other condi-

tions of misfortune; the interdenominational movements for the performance of highly specialized functions on behalf of all the Communions—and to encourage and foster whatsoever else is calculated to advance individuals, society, and the state toward the perfect Christian type.

The Commission would remind the members of this Congress that such a task can never be performed, unless conceived and carried forward as one in which the foreign element, necessary at the outset, is nevertheless relatively a secondary and diminishing factor. Evidence is abundant and near at hand, indicating that thus far the theory of the undertaking has been correct but that practice lags behind the ideal. By far the most hopeful fact about this Congress is the number and particularly the strength of the Latin-American contingent, yet the proportion is too small, and small chiefly, perhaps, because the number from which such able representation might be drawn is too soon exhausted. This confirms the judgment which has overtaken and almost mastered the mind of the Commission that vigor and completeness of occupation is dependent, not less upon the increase of forces from abroad, but vastly more on multiplying, training and trusting Latin-American leadership of the highest order of ability. The facts bearing on this subject gathered and submitted by the Commission, not so much by design as by their being unescapable, are convincing and compelling.

Another phase of the task which has emerged in importance and with insistence is in respect to health, sanitation and medical service. It is brought forward here not in the narrow sense of an instrument of propaganda, but as a means of meeting human need. No country has been reviewed in which greater or less portions of the population are not suffering for the want of available doctors, surgeons, hospitals, nurses, dispensaries, or for all of them combined. In most cases these needs appear in no fair way of being met in this generation apart from the agencies which the Congress represents. Some of the fields are wide open. In others obstacles are interposed; some of them very formidable, but not comparable to those barring the way of the whole evangelical movement fifty years ago. If dealt with in good faith and wisdom they will yield, as they have done in the recent past in several of the countries to the Hookworm Commission of the Rockefeller Foundation. In view of the facts the Chairman of the Commission would be happy to have the last sentence of the paragraph on medical work on page 143 appear as one of the findings. This will not be interpreted as lessening emphasis upon such other indispensable activities as the promotion of education, literature and evangelism, the last ever foremost in importance. These are already insured of receiving their rightful consideration and support.

The conviction is recorded that the Church can no longer pass by the fact that unbelief in these lands is coextensive with the spread of modern learning. To proceed far among the masses

with the universities irreligious and neglected is like an army advancing into the open field leaving hostile fortresses in its rear still to dominate territory occupied at great cost. In a capital city are 4,000 government students. A foreign business man of long standing resident there declares from knowledge that practically every official educator, lawyer, doctor, editor and man of large financial power came up through the state system of education. The most sympathetic group of the students that could be assembled submitted themselves to religious questions with these results. What is your conception about God? "There is none." What is your view of Jesus? "Renan's. He was a good man but lived a long time ago and cannot help anybody now." How do you regard the Bible? "As myth, with no historical value. Nobody reads it." What is your attitude toward the Church? "We were reared as Catholics, but no one can remain in the University and retain either faith or respect for the Church." The evangelical pastor longest in the city stated that, in twenty years, not half as many students had been inside the church doors. Eternity will be too short to make vital Christianity a power in that society until one or more of those facts are changed. And this particular student body is typical of the government students of the twenty republics.

The present map of the world's religions has several colors. One designates Roman Christianity's chief areas. Another signifies where Greek Christianity dominates, another the evangelical peoples. At one point Mohammedanism holds sway. At another are the great populations under the darkness and confusion of the ethnic faiths. All of the latter are going down in the face of the known facts of the modern world. In Japan you cannot find five students in a hundred in the Imperial University who are Buddhists. They are atheists and agnostics. The same processes of death to idolatry, superstition and tradition are sweeping through the seats of learning of India, China, Russia, Islam, Europe, the British Empire, and the Americas. Because universal knowledge is to be mankind's heritage, the future map of religions will have need for but two colors. One will locate the fortunate lands where vital Christianity was possessed or was transmitted and there survived to flourish and spread afresh. It will not be all Roman, or Greek or Evangelical, but it will be apostolic in reality and power. The rest of the world will be marked as under the darkened counsels of rationalism and unbelief with their attendant vagaries, license and pessimism. This Congress is confronted with the fact of Latin America moving with momentum toward the latter zone.

At the other extreme of the social scale, certainly calling forth the compassion of our Lord, are many millions of aboriginal Indians in their helplessness. Nations of them exist, not difficult of access physically, sufficiently numerous to constitute major efforts on the part of as many resourceful Christian bodies looking to their evangelization. For four hundred years

they have been within the purview of the professed followers of Christ, yet they remain unawakened and uncared for. Let no word of harsh judgment be passed by evangelical Christians upon the failures and neglect of the past, until they themselves take measures of amelioration somewhat commensurate with the extent and depth of the need.

The Commission is solicitous not to counsel indiscriminate and unwarranted diffusion of forces. All its exhortations in the direction of expansion are on the presupposition of substantial bases, and the upbuilding of well-knit Christian societies in the pathway of every advance. The example of the British and Moravian bodies in the West Indies, the Guianas and the Mosquito Reserve is recommended for emulation. With this safeguard, and confident of the latent resources back of this Congress, some of the unoccupied territory is here specified with the recommendation that the countries or sections named be given consideration as fields either for the entrance of one or more new agencies in force or a corresponding increase of effort on the part of present occupants. The following divisions are conspicuously overlooked; the Dominican Republic, Haiti, Central America including Panama, Colombia, Ecuador, Peru, Bolivia, Paraguay, North Brazil and Venezuela.

The conviction is strong that the Congress should create a permanent Committee, or perfect and empower an already existing one, to conserve the results already attained, to disseminate the information gathered and the conclusions reached, to communicate this spirit, to keep the common forces thinking and working together and to further the task for which when we adjourn we will have done little more than take the measurements. We live in an intense world. Claims press upon us from every side. If we relax vigilance or defer action, Christians at home and abroad to whom Latin America looks for redemption and the life abundant, will forget, and will give God for her less than their best. Meanwhile the adversaries will not relent. Superstition, sentimentality and absolutism will continue to walk before thinking men in the name of religion, until they listen no longer to the testimony of the Church. Rationalism will bank the fogs of unbelief so thick as to obscure for a generation the light of the Sun of Righteousness. Vice will be burning out of souls the capacity for a spiritual sensibility. Commercialism will be rising as a tide overflowing the finer ideals of this civilization. Avarice will be at its work of destroying human sympathy. Knowing the number, virulence and strength of the forces against us, shall we not make it impossible for uncharitableness or isolation to divide us, for other duties to divert us, or difficulties to balk us, for we are one body and members one of another.

CHAIRMAN SPEER: In accordance with the agenda, we will devote the morning to a survey of the situation in the different fields of Latin America, that is, to a consideration of the dif-

ferent geographical areas, the social strata and the special classes which are still virtually untouched.

MEXICO

Rev. John W. Butler, D.D. (Methodist Episcopal Church, Mexico City): Mexico is the only Latin-American country bordering on the United States. It is nearly equal in size to the United States east of the Mississippi. It has from fifteen to sixteen million people; about forty percent. of these are pure Indians, forty percent. are mixed races and twenty percent. are European people or descendants. The forty percent. of mixed races are generally classed with the Indians. The pure Indian of the country is the best man in it. Unfortunately, however, he has been throughout these four centuries the victim of foreign oppression, but notwithstanding, he is the man of greatest promise to-day. These people have never had any real chance; for four hundred years they have had neither the Bible nor the living Christ. I think I am perfectly safe in saying that of the fifteen or sixteen million people in Mexico, not one million have ever possessed even the New Testament. They do not even know what you mean when you talk about the Bible. Not very long ago a man down in the City of Vera Cruz purchased one from a travelling colporteur. A few days after that he was talking with a neighbor about it. The neighbor said that he had bought a Bible too. The first man expressed a doubt, whereupon the second one said he would go and get his Bible to prove that he had one. He returned soon and exhibited proudly to his friend a copy of a dime novel.

Again I say that the Indians of Mexico will make the future nation builders of that country. The report cites the single case of the influence of Benito Juarez, of whom we never tire of speaking. He came from Ixtlan, in Oaxaca, in the mountains of Mexico, and rose from the most humble conditions to be the president of his country. Ex-Secretary Seward, who visited Mexico after the collapse of Maximilian, was said to have made the statement that Benito Juarez was the greatest man he had ever met. Someone called his attention to the fact that he had known Daniel Webster, Calhoun and other great men of his day. "Nevertheless," Seward said, "I have nothing to retract." All over Mexico to-day, among these indigenous peoples are hundreds of men and women who, given the opportunity for development which in the providence of God came to that great leader, would make citizens of great value.

Rev. Leandro Garza Mora (The Presbyterian Church in Mexico, Monterey): The supreme need of Mexico is the open Bible and the unrestricted preaching of the gospel. There are other needs which deserve mention: first, Mexico needs a national ministry of well educated men. There are many young men willing to study for the ministry, but they have no means of obtaining a suitable training. Again, we need more educa-

tional institutions—not merely primary schools for children, but more advanced schools for young men and women; each helping to upbuild the evangelical faith. We need, in the third place, more literature of a high grade, and fourth, we urgently need a spirit of unity among the Churches and mission Boards now at work in Mexico.

SALVADOR

Rev. William Keech (American Baptist Home Mission Society): Salvador is the smallest of Central American republics in area, but the most thickly populated of all. In about seven thousand square miles we have more than a quarter of a million people. Some thirty-five thousand of these are aborigines, who are entirely untouched by the gospel. I wish to place before you just one or two details of our situation, which apply equally to the whole of Central America. After twenty-five or more years, we have hardly begun to occupy our field, although abundant work has been done with faithfulness.

There are two principal reasons for this: first of all, Central America, and especially Salvador, has been afflicted with cranky religionists. There are many people overrunning these republics to-day, who are spreading a type of Christianity which is not attractive, but rather repellant and even disgusting. Another reason is that although a good deal of evangelization has been carried on, it has been so occasional and intermittent that nothing permanent has remained. We can never regard these Central American republics as being thoroughly occupied so long as they receive this spasmodic attention, and are inadequately equipped. Central America is full of natural resources, but in order that they may be developed and utilized, men must go down there, invest their capital and stay with it. Returns will be just as sure in the spiritual realm, if we are prepared to go in and do our work in a worthy manner.

GUATEMALA

Rev. William B. Allison (Presbyterian Church in the U. S. A., Guatemala City): In the year 1513, or thereabouts, Pedro Alvarado, the lieutenant of Cortés from Mexico, came to Guatemala and conquered the country. With the conquerer came priests who absolved the conquerers for their bloody deeds, the conquerers in turn permitting the priests to have their way with the people. We read in a history of Guatemala that in that early time one priest baptized ten thousand people in a single day. One can go there to-day and see the results of the wholesale Christianization after all those years. There are over one million two hundred and fifty thousand Indians in a condition of baptized paganism, while the evangelical Church has hardly touched the borders of the work that ought to be done among such as they.

Three and a half centuries after the coming of these conquerers and priests, the people arose in their might, overthrew

the hierarchy, expelled the clergy and hundreds of Jesuits and closed monasteries that are unopened to this day. In the meantime the people have established freedom of worship and freedom of conscience. Talking the other day with a high official of Guatemala, he said, "Tell the people and the Congress to which you are going that the guarantees of the constitution of Guatemala are irrevocable." Guatemala is a land of great opportunity. What Guatemala needs is not gunpowder, but the gospel of Jesus Christ. She needs brotherhood even more than sacrifice, a heroic sharing with these people of our best.

Rev. James Hayter (American Bible Society, Guatemala City): Twenty-two years ago the Bible was contraband in Central America. Up to then not only in Central America, but in all Latin America, religion was without a Bible. My predecessor was eight months in a subterranean cell for selling the Scriptures throughout these countries. Our colporteurs throughout Central America even to-day are accused by Catholic priests of being agents of the American government. Moreover, the history of the dealings of the United States with the Republic of Panama and the policy of the United States in Nicaragua has not helped our missionary work in Guatemala.

Up and down through Central America are five millions of people, including one and a quarter million Indians. We have not a single institution for training young men as Christian leaders. We have only one hospital in Guatemala City and it can attend at a time to about fifteen people. If you go outside Guatemala City there is not a single evangelical school for the children of our believers. If there is, I do not know of it. Outside of the capital city, Tegucigalpa, Honduras has not a single missionary working among the Spanish-speaking people. One good missionary, an American girl, came down all alone and has stayed three years. She has one hundred and fifty believers and not a single man to go there and baptize them. In many places there is a nucleus of believers, praying that missionaries may come to them. Some people think that Central America is a place where a white man cannot live. The coast is feverish, but away up in the mountains the climate is like that of Los Angeles, California.

What we need to-day in Central America is the living voice of the native preacher. Therefore we must have a training institution. I know personally to-day not less than fifty young men throughout Central America who ought to be in training. Through the American Bible Society many of these people have the Bible, but they need a Philip to come and teach them. They literally say, "How can I understand except someone shall teach me?"

Another real need of Guatemala is more interest on the part of the home land. The great Boards in the United States have overlooked our Samaria here. There are many in the home land who think these people do not need what we have to give.

Out of my twenty-three years of experience let me testify that after all my travels through Central America, I have yet to find one Roman Catholic able to give a reason for the hope that is in him. All of these countries are open to us. While priests are kept out by governments, missionaries can go in. We thank God that there is not a single place throughout Central America where we cannot enter, having full liberty and the ample protection of these governments in our evangelization of the people.

CUBA

Right Rev. Hiram R. Hulse, D.D. (Bishop of the Protestant Episcopal Church in U. S. A., Cuba): There are four strains that form the population of Cuba: Americans and English-speaking whites, English-speaking Negroes, Chinese and native Cubans. There are comparatively few English-speaking whites, but it is very important for us to consider them, because they are the representatives of Anglo-Saxon civilization, and unless we can persuade them to represent it in a worthy manner, all of our efforts become worthless. The English-speaking Negroes come largely from eastern Cuba, the West Indies Islands and Jamaica. Nearly all of them are Christians, but they need to be ministered to and kept in the Christian church. There are probably twenty thousand Chinese. Nothing whatever, so far as I can discover, is being done for them. Then there is a great body of native Cubans, a large proportion of whom live in the country.

Educationally Cuba has a fine public school system. Its benefits, however, are largely confined to the cities. At the large sugar plantations there will be from twelve to fourteen different hamlets, situated from one to ten or fifteen miles from a central point. The public school system maintains a school at that central point.

Economically, Cuba suffers from absentee ownership. The great mass of the people are working for a bare subsistence. There are usually a half dozen or so of well-paid officials among the management of each sugar mill, but the returns from the mills go very largely to New York, Boston and Philadelphia to increase the prosperity there. They do not count in Cuba.

There are churches enough in the cities, both Roman Catholic and Protestant, but in the country there are many places of considerable size without churches of any description whatever. The eastern end of Cuba is growing very rapidly. Towns of several hundred in population have no church of any kind. Even in the cities, although there are plenty of churches, there is a great deal of ignorance on religious matters. On Good Friday it is the general custom in Cuba for all stores to be closed. A large merchant was asked why he had closed his store: "Oh!" he said, "it is the custom of the country." "Yes, but why is it the custom of the country?" "I don't understand—no, it is just the custom." It was the only answer he could give. Among

the Negro native Cuban population there is a great deal of paganism. We have a little chapel in a Negro town in Central Cuba. I asked the missionary why only twenty people out of six hundred in the town came to church, since it was the only church in the town. "Well," he said, "if you want to see the real religious exercise of the people come here some night in the full of the moon. They will beat the drum in a central square and the people will come, and then they hold their genuine religious activities." A great mass of the Negro country population in Cuba still maintain fetish worship.

The white country population in Cuba constitutes the hope of that country. They are sturdy, industrious, honest, hospitable. They listen gladly to what one has to say; but because the resources of the land are very largely in the hands of foreigners—and that is always true of the successful enterprises—they can do very little for the support of any merely social or educational effort of their own.

PORTO RICO AND SANTO DOMINGO

Rev. Philo W. Drury (United Brethren in Christ, Ponce): Porto Rico is the smallest territory, I presume, that is represented here, and yet we do not consider it the least important. At present there are 523 preaching places in Porto Rico with its one million inhabitants. There are 13,000 members in the evangelical Church; there are 20,000 scholars in the Sunday school. We have a federation of the evangelical Churches in Porto Rico with all but one Church cooperating, and in many ways the federated movement is well advanced in Porto Rico. One of our papers represents five denominations. We feel, however, that there is great need of intensive work. Almost all of the municipalities are occupied at the present time by evangelical missions, but it is our hope that the spiritual welfare of Porto Rico may never become the great end in itself of their activity, but that the island may contribute largely to the evangelization of all Latin America.

Santo Domingo is seven times the size of Porto Rico, with one-half the population. There are 20,000 square miles of territory covering two-thirds of the whole island; Haiti occupies the other one-third. About one hundred and fifty years ago this island was colonized by English Negroes, sent there by the United States. Since then some work has been done for them, but chiefly for those living at the capital, Santo Domingo. There are two small churches in this city of 40,000 inhabitants. These churches are on opposite corners, the second having been built because of some trouble in the first. The pastors are English-speaking Negroes and the work is limited to the English-speaking population. Also in San Pedro de Macoris, one of the larger towns of the island, there are five evangelical churches. When I visited the island two were closed, the other three were conducting services in English. Practically nothing has been done

for the Dominican in Spanish, his own language. It has been hoped that he would be reached through the English-speaking Negro. The English-speaking Negro is considered inferior by the Dominican himself, and there is little hope of evangelizing him through that channel. The real hope is through the introduction of evangelical Christianity directly.

Santo Domingo feels the influence of the United States, which administers the customs at present and furnishes Santo Domingo with her revenue. There is very little local taxation. Apparently Santo Domingo is entering upon a new era of stability. There is a breaking away from the traditions of the Catholic Church, but there is also that sort of drifting in Santo Domingo that you find in all Latin America—a drifting to atheism, agnosticism and indifference.

COLOMBIA

Rev. Alexander M. Allen (Presbyterian Church in U. S. A., Bogotá.): There are very special reasons why Colombia should be dear to our hearts. Its area is equal to that of Germany, France, Holland, Belgium, Switzerland and Portugal. It has great rivers and mountains, and great mineral wealth, as well as other resources. The population, six millions, is almost exactly equal to the population of Central America. In this population it is said that there are 800,000 who can read, but I venture to say that not one-fourth of them actually do read, or are nourished by their reading, or can obtain suitable literature.

The Colombian temperament is exceedingly polite and hospitable. What it lacks is not ability or initiative, but opportunity and education. When we remember that the state Church has persistently tried to prevent any man, woman or child from having possession of a copy of the printed gospel, it is clear that we should plan comprehensively to occupy the entire field from the rich and titled aristocrat and the atheist student class down to the humblest Indian in his lonely hut. Despite their ignorance and fanaticism and the political storms of recent years, the Colombians are seeking new life. To-day they are buying Bibles where four years ago colporteurs were stoned. The great majority of the business men, though keen and thoughtful, are either indifferent religiously or atheistic, not attached in the least to vital religion, while they are under the influence of a political, social and financial system.

We have five stations, poorly manned, in this land of six million inhabitants. We have three hundred and twenty-five communicants after fifty years' work. We need a Young Men's Christian Association for the City of Bogotá. We should have lectures in apologetics given to the students there. There are three hundred thousand neglected Indians who have little chance of getting any light into their darkened lives. We plead for two launches for itinerant work along Colombia's great waterways. We need new, well-equipped presses which will produce

the sort of literature we need to use and feel sure we can prepare. We ask you for a doubling of the foreign force to enable us to multiply tenfold the Colombian forces. We should also take active steps to develop a well-trained Colombian ministry. We glory in the Latin-American spirit. We would give it scope and freedom; we would hide ourselves, our traditions and our language, that the plans of God may have fullest scope through his discovered workers.

VENEZUELA

Rev. Theodore S. Pond (Presbyterian Church in U. S. A., Caracas.): Venezuela has six hundred thousand square miles—an empire. She has two million seven hundred thousand inhabitants, only one-half the population of the City of New York. It is a land blessed from above. The riches of the world lie under the feet of the people, yet great poverty exists among the majority, degrading, desensitizing, almost dehumanizing in its effect. The tropical climate encourages a certain physical lassitude, yet the Venezuelans are a good race, especially in mental endowment, almost continually producing works of art, of history, and of physical, medical and engineering science, but what can be done for a people, two-thirds of whom cannot read at all, while as many have no proper homes or sufficient food? What can we expect to accomplish with a mere handful of missionaries? We have no press, no hospital, no institution of learning higher than a girls' school which may be equivalent to a high school. We need a school in English for both sexes, a young man to preach the gospel and to send out native workers as teachers and evangelists. Our work has lacked permanency. In the city of Caracas, the capital of Venezuela, a city of seventy thousand, we have at present two missionary families from the United States and one missionary from England. They are sadly inadequate to the great task.

BOLIVIA AND ECUADOR

Rev. A. R. Stark (British and Foreign Bible Society, Valparaiso.): Bolivia and Ecuador are the right and left wings of that historic empire of the Incas which has its center in Peru. During the Spanish occupation of South America these three countries formed a viceroyalty. There is no more fascinating study anywhere in the new world for the historian than these lands of the Incas. Probably the oldest civilization of the continent has been identified just south of Lake Titicaca. The wonderful stone monuments found on the shore of this lake point to a remarkable social development attained long before the Spaniards reached that country. Those who lived in that region were not only capable of thinking great things, but were also capable of putting their imagination into action and of creating monuments unsurpassed anywhere in the civilized world.

In Bolivia not over forty thousand children out of the two

million population can read. The country lies in three natural sections—the coast line, where the Spanish language predominates; the beautiful Sierras, where the language of the Indians is the means of intercourse between many of the people of the country; and vast forest regions whose population is wild and savage but needy.

Twenty years ago Ecuador was opened to the gospel. There were three missionaries in Guayaquil when the revolution broke out, for whose work free course was granted by the revolutionary leader whose heart was touched by the needs of his country. To-day there is religious liberty in Ecuador. But in all Latin America, Ecuador seems to me to be the most neglected and needy field. It should have at once twelve good, able, consecrated missionaries, and as soon as possible a national ministry of at least fifty men with real evangelistic gifts who will go out and preach the gospel to the people.

PERU

Rev. John Ritchie (The Evangelical Union of South America, Lima): Territorially Peru covers as large an area as France, Belgium, Spain, Switzerland and Italy together. It has a vast range of desert, great mountains and a huge forest area. There are to-day in Peru thirty-three foreign workers, counting school teachers, missionary wives, Bible Society agents and all others. Of these one-half are resident in the capital, Lima, and its port, Callao. We have as the advance guard of that splendid Christian army which some day in the future will appear, twelve educational workers. In Peru are twelve provinces, each one of them averaging a territory of the extent of Holland. All twelve are without one single evangelical witness, native or foreign, and among the twelve is found the most densely populated region of Peru and one of the four university cities. The whole northern part of Peru is one great compact territory from the railway to Lima northward. The most of this densely populated portion is unoccupied. The rest is very sparsely occupied. I have letters on my table at Callao pleading for workers, but there are none to send. Of course there have been legal restrictions, questions of climate and altitude, and all that. But in November, 1915, after twenty-five years of restriction and suffering, the gospel was made free; we now have an open door.

We have in Peru the Indians, the Incas, a million five hundred thousand of them, as well as more than a million half-breeds who speak their language or a very little Spanish. There is also, of course, an aristocracy, the descendants of the Spaniards of early days, the time of the Spanish colonial empire.

CHILE

Rev. Roberto Elphick (Methodist Episcopal Church, Valparaiso): I bring you greetings from four thousand Christian people in Chile, who believe as you believe, who have felt the

power of the Lord Jesus Christ in their hearts as you have felt it. Chile has been occupied from north to south, from the mountains to the sea. We have been abundantly blessed, but in order to achieve the greatest success we must do two things: First of all, we must open the hearts of the Roman Catholic women. Through the women and the confessional the priest wields a power felt in Congress and up to the very chair of the President. We are not stoned or persecuted as we were ten or fifteen years ago. The priesthood is too astute. They find that they achieve more through an underhanded policy that is felt everywhere—in the schools, in politics everywhere. We need to reach the hearts of the women. I would therefore beseech the women's missionary societies to send women with the golden key of gospel truth to open the hearts of these dear women of Chile who are hungering for truth. The children will then be sent to our schools, to our Sunday schools, and to our churches. I know to-day of only one such woman evangelist. There should be many. The second great need of our organized work is a tremendous revival which will bring the power of the Holy Spirit into our hearts. We have splendid machinery but not enough power for it.

THE RIVER PLATE REGION

Bishop Homer C. Stuntz, D.D. (Methodist Episcopal Church, Buenos Aires): Argentina, Paraguay and Uruguay is a territory as large as all of the United States east of Topeka, Kansas, between Canada and the Gulf. It is rich in agricultural resources which, in the long run, always exceed the mineral resources. Argentina is, for its acreage, the most fertile land in the most equable climate on the face of the earth. In truth, the soil, which is black as your coat, is from three to ten feet thick, and one hundred and thirty-two millions of livestock feed in that great country which at present, has a population of only ten millions. There is the smallest percentage of Indian population in Argentina to be found in any South American country. Argentina and Uruguay are probably the most progressive republics of Latin America. The occupation by the missionary forces of Argentina and Uruguay was undertaken by three or four societies. Historically speaking, the Methodists were there first, but the Southern Baptists, the Evangelical Union of South America, the Salvation Army, the Plymouth Brethren and other missions are at work to-day. Altogether there are eighty foreign ordained missionaries and only fifty ordained national pastors. We have only sixty-nine cities manned as mission stations out of all the cities in those countries. I, myself, have planted a Methodist church in three cities, not one of which had a population of less than sixty thousand, in which there had been no testimony given of the saving grace of Jesus Christ as we evangelists understand it. I could locate missionaries this morning in two hundred and fifty towns and cities which have no evangelical witness.

As to obstacles, Paraguay has not yet settled down, but in Uruguay and Argentina with their fine educational systems of public education, our greatest difficulty is the spirit of religious indifference, of agnosticism and infidelity and of general disgust with the forms of religion to which the people are accustomed. Another difficulty is the one of which we have already heard, the influence of the priesthood over the women. What we need is the power of God resting upon those at work there, and funds for education, for publication and for many other uses, and a host of workers for whom we daily pray.

BRAZIL

Rev. Alvaro Reis (The Presbyterian Church in Brazil, Rio de Janeiro): Brazil is a little larger than the United States, but, spiritually is a great desert. The Protestant movement began in Brazil about fifty years ago, when pioneer missionaries, first from Scotland and then from the United States, came to South America. During this half century there have been not less than eighty persecutions, the accounts of which have been collected and published in pamphlet form. In spite of them the evangelical churches have spread, yet unquestionably agnosticism and unbelief are growing too. Brazil needs good literature, and a great increase in the number of well prepared native ministers. These men should have the most careful preparation, so that they shall be able to meet the situation and take their full responsibility in winning their great land for Christ.

There are hopeful signs, especially in the growing spirit of fraternity and brotherly good feeling that is shown by the various evangelical denominations.

THE THREE GUIANAS

Rev. Paul de Schweinitz, D.D. (The Moravian Church, Bethlehem, Pa.): Work in Dutch Guiana has been carried on now for one hundred and sixty-six years. The Moravians began the work there in 1738 and are the only evangelical Church working in that country among the aborigines. The Dutch Reformed Church looks after the whites, although there are other churches represented among the whites. We do not have to contend with some of the knotty problems prevailing in Latin America. The Roman Catholic Church does not come into conflict with the work of native evangelization, except, of course, as it opposes Protestant work under any conditions. The difficulties of work in the Guianas are largely climatic and linguistic. A missionary who goes into some parts of that area ought to be able to command six or seven languages. He must speak the official language, Dutch; he ought to know English and Negro English; he should know unknown dialects, and now because of the newer migration of Hindu, Japanese and Chinese, there is a need for these additional languages. Our missionaries work among all these peoples. The largest work is among the descendants of the

former slaves and among the descendants of the bush Negroes in the interior. The so-called bush Negroes are the descendants of escaped slaves. They went off into the interior and soon became so numerous as to be dangerous. All efforts to subdue them proved of no avail, and not until the government decided to support and encourage the work of the missionaries were these difficulties overcome. Through the power of the gospel that was done which armed force could not do. But it was done at the cost of many lives because of the bad climate. Until it began to be possible to have native evangelists, the work was carried on at frightful cost in human lives. The ordinary European could not endure the interior. The work now being done is indicated by these figures, which are quite recent. In all Dutch Guiana there are only twenty-six foreign missionaries. There are eight ardent native missionaries, and fifty-six native evangelists, who are carrying on the work in the interior. In addition to them, there are one hundred and fifty-three native helpers, who do the pioneer work. The white missionaries are itinerant preachers, administering the sacraments and confirming those whom the native ministers have gathered in. The unreached territory is unknown because the country is practically impenetrable. Its needs will have to be met by raising up among the people themselves the messenger of the gospel.

The Afternoon Session

DR. SPEER: We are to consider this afternoon some of the special classes and problems of these Latin-American countries.

THE STUDENT CLASSES

REV. JAMES H. MCLEAN (Presbyterian Church in U. S. A., Santiago, Chile): There are now approximately 45,000 students in the institutions of higher learning in Latin America, less than one percent. of the population, but exercising ninety-nine percent. of the intellectual and moral influence. Some one has said that ten years hence fifty-five percent. of them will be our sworn enemies and the remaining forty-five percent. will be utterly negative in matters of religion. The great cumulative appeal of this class will come before us from time to time in this Congress. Of Latin-American students in general, it may be said that they can be judged by students the world over. There is the same exuberant life, the same sway of ideals, the same rebellion against mere dogma, the same contempt for shame. There are among them natures that are honorable, generous, chivalrous, filled with compassionate yearning for reality, sometimes promising to determine for themselves the eternal verities. And yet in their longing for intellectual freedom and their search after truth, unaided and uncontrolled, they drift into agnosticism or skepticism or into hardened cynicism that sweeps away all moral barriers, so that we find among them, not infrequently, a

sharp sense of separation from the source of life. One of them told me that he was interested in the being whom he supposed to be God, praying unto him, "Speak to me if you exist, for the silence is crushing my soul." Another one pointed out not long ago that the greatest possible achievement in the United States would be the lifting up of the aims of the two Americas so that Christianity would be the vital bond between them. "The greatest marvel," said one of the university students who was sent to America to study at Columbia, "I have seen in this country is the Christian character of that young lady." Our attitude toward these men has been one of passivity.

We can count on the fingers of two hands all the men giving even their spare time to the neediest class on the continent. I ask you to converse with the few men who have laid their lives alongside these students, and they will convince you that this work is the most encouraging of all the work we can do in this great continent.

Professor E. Monterverde (The Young Men's Christian Association in Uruguay, Montevideo, Uruguay): I fully recognize that the results of evangelical work among the student class as compared with other classes have been very slight, but when we consider the influence that they are going to exert in numberless ways, we should make a special effort to reach the educated classes. It is very easy to eradicate the influence of the Roman Church in some cases, but nothing has been put in its place. I would call attention to the work done through the student camps in Uruguay. This work has been very generally acceptable, because it is non-sectarian. It is Christian, but it does not try to further the work of any one sect particularly. This is one possible line of activity along which we could push forward work for the educated class in Latin America.

THE INDIANS

Rev. H. C. Tucker, D.D. (American Bible Society, Rio de Janeiro): We had brought to our attention this morning the large number of Indians included in the eighty millions of souls who claim our attention in this Congress. I believe that the figures indicate that about one-third of these eighty millions are Indians. When our Iberian forefathers began the conquest of the southern half of this hemisphere, and our Anglo-Saxon fathers began to plant their homes on the shores of the upper Atlantic, they set on foot a two-fold process of conquest by bloodshed and by the amalgamation of the Indians who owned and inhabited both regions. Our red brothers of the forest were driven far back into the interior. This morning we learned that there are still millions of them scattered all the way from Mexico to the Argentine Republic. While we talk of relationships between Anglo-Saxon America and Latin America, our Pan-Americanism, may it not be well for us

to think of the possibilities of Anglo-Saxon America reaching out and clasping the hand and undertaking to do something that is worth while for them, before these red men of the forests disappear forever from this continent? What a task it is, but what a sublime work it would be! We might make reparation in this way for some of the faults of the past committed by our fathers in this conquest. We might conserve some of their nobler elements and draw them up into our splendid civilization and enable some of these red men to make their contribution, as they have not yet made it to the civilization of America.

Some things are being done for the Indians by the governments of some of these countries, but these are meagre indeed. We shall not have time for anything like an adequate presentation of what the various governments are trying to do, but we might well ask the question, what is Protestant Christianity doing? We know something of the splendid service of Mr. Grubb of the South American Missionary Society in Argentina. But there is nothing like an adequate effort to solve this great problem of Christianizing, lifting up and saving these men of the forests. There are individuals, now and then, that manifest a noble interest in the welfare of these Indians. I recently had the pleasure of hearing a series of lectures, accompanied by most interesting lantern slides, about Colombia, by a man who was identified with some of the revolutionists in South America. For many years he has been locating telegraph lines and exploring the great interior of Brazil, and with government aid has been seeking to gather some of these wild men together, locating little colonies and starting them in industry and agriculture. He declared that in 1876 two-thirds of the territory of Brazil could not be peacefully inhabited by peaceful people because of Indian tribes. Brazil has an area of over three million square miles, so the area inhabited by the savage tribes would be about two million square miles. He also said that Brazil was endeavoring to teach the Indians the Portuguese language. In the interior, there are still powerful tribes almost wholly unknown for whom something should be projected.

Mr. Eben E. Olcott (The Committee on Arrangements, New York City): I have made several very interesting mining trips to South America, and lived in Venezuela three years. But I will refer only to my experience with the Incas of Peru. We all know the iniquitous practice of impressing bands of Indians for service, a practice introduced by the Spaniards. A band so impressed is called a *mita*. They are ordered to present themselves at a certain place to work for nothing, boarding themselves. I presume that I am the only man here who has ever had the actual experience of having one raised for him. I was making an investigation, partly on behalf of the government of Peru, in which some foreign governments were deeply interested, so that the governor of the town of Para was ordered to place at my

disposal a *mita* of Indians consisting of forty men. On one Monday morning they were out in front of my door with a month's rations. In that band there was one little Indian who could speak Spanish. During the first week I had some difficulty with them, but when I assured them that each man was to recieve his *jornado,* amounting to forty cents a day, that pleased them.

The first Sunday we stopped work and I was engaged in talking for a little bit, holding a sort of Sunday school. The interpreter said to me, "You are not a Peruvian but you speak our language." He had heard me trying it. He continued, "Is there any country in the world, except Spain and Peru?" So then my little Sunday school turned into a school in geography, I showed them on maps the various nations of the world, including our own. From that day they were most loyal supporters of mine.

In that town of Pará there were the ruins of the altar on which the Spaniards had been sacrificed by these Indians, because of their cruelty. I have seen a valley in a different part of Peru which was said to have been populated by a million Indians where now are only seventy thousand. Most of that depopulation was caused by the cruel hardships imposed upon them by the Spaniards. I believe there is great hope of extending Christianity among those faithful Indians.

THE IMMIGRANTS

Rev. Silas D. Daugherty, D.D. (Evangelical Lutheran Church of the General Synod, Philadelphia, Pa.): Up to the outbreak of the war in Mexico there were thirty thousand North Americans in that one country of Latin America. In the Argentine Republic there are sixty thousand Englishmen, with others scattered throughout South America. In Brazil there are over three hundred thousand Germans and in Chile eighty thousand more. We are thus confronted with a very large number of people who come from Christian lands. The question comes up to us, and very seriously, why are these men going to South America? The answer is, business. The commercial interests of our own country are centering their vision on South America to-day. The New York National City Bank has already planted seven banks, some of them this year, on the eastern coast of South America. Now shall commercialism rule the spirit and mind, the heart and life of the men who are going from North America to South America?

The character of the men we send down there is very important. The tragedy of the situation is that too many such have left their religion behind; they take with them every evil of our own lands and multiply those evils by reason of the few restraints that surround them.

CONCENTRATION OR ENLARGEMENT?

DR. S. EARL TAYLOR (Methodist Episcopal Church, New York City): Are we to address ourselves primarily to the unoccupied fields and untouched classes, or are we first to enlarge our activities in fields where we are already at work? In the face of continental neglect and continental need every theory I have developed breaks down. If we were going back home to place before a group of business men the question of concentrating or diffusing our forces, there would be a unanimous vote in favor of concentration, because the business instinct in every man is in favor of concentration, coordination and conservation. But in the face of continental need and opportunity, a continental program seems imperative. We need a program that will lift up this whole Latin world. It is not fair to humanity to leave the great areas of Ecuador and Paraguay practically unoccupied, nor to leave these millions of Indians on those inland plateaus without Jesus Christ. Somebody must make this continental program, and follow it up. Perhaps we should adopt the principle of conscription. Why should a Board such as I represent, spread itself all over the continent, and yet other Boards equally strong in resources do nothing? We ought to decide who is to occupy given territory and let others withdraw. I said to Bishop Stuntz when awhile ago he suggested that we give up a part of the territory which we now occupy in Peru, "We put life blood down there, but if any one can take a part of the work which we have and leave us a better correlated work, I am in favor of giving up any part of it to concentrate on other parts." Some of our Societies will have to give up something in the adjustment. Some of us will have to take bigger burdens than we have thought of taking, but we must have a continental program which will deal with some of this unoccupied territory.

REV. EDUARDO CARLOS PEREIRA (The Presbyterian Church in Brazil, São Paulo): I have been impressed, in studying the history of more than fifty years of evangelical effort in South America, to see the way in which the forces of the various Boards have entered the field. Each has gone its own way, like so many disorganized army corps, without unity of purpose or plan. The time has now come when they should be organized under one directing head, one generalship. There has been indicated a desire on the part of the missionaries and nations alike for unity and cooperation. They know it will increase their efficiency, their spiritual power, and their influence. We need a common literature that will help to consolidate these forces. We need also schools in which all shall heartily cooperate. We need one efficient seminary in which young men may be trained for the ministry. Such cooperation has worked well in the case of certain colleges and Young Men's Christian Associations. It has yielded no disorder and the advantage in spiritual results thus far has been evident.

Mr. Joseph Ernest McAfee (Presbyterian Church in U. S. A., New York City): It is doubtful if any of us here can conceive of the bewilderment of the average Latin-American over the confusing program with which we have undertaken to propagate the Christian faith in Latin America. Those of us who have come from North America and have become accustomed to the lines of division which separate the various Protestant bodies there have become more or less accustomed to them. But is it not time for us to realize that we are doing a great injustice to these whose antecedents are so different from our own, when we impose upon them the artificial divisions concerning which we have already discovered in our religious life in North America a crying need of readjustment?

Let us remember that the history of these divisions shows they are a legacy to us and the reason why they are not sufficient for our own situation in the States is very largely because we have accepted cut and dried traditions which have come down to us from highly worthy fathers who developed these divisions under conditions quite different from those in which we now stand. Most of our divisions proceed from great national churches which have come over, one after another, into North America. The Latin-American people must be given a complete right to differ in their religious beliefs as in any other beliefs, and should we not allow them to differ in the way in which they wish to differ? We are creating confusion when we impose our artificial lines of division upon those who are equally entitled to their conception of the Kingdom. In all our work we should avoid emphasis upon methods which perpetuate these divisions. To that end there are three things to which we should give special consideration. First of all, there must be an enlarged emphasis upon the adequate equipment of educational institutions of the highest order, normal schools, certain professional schools, and all which can develop a most thorough, buttressing and foundation-laying Christian character. We must systematize our plans whereby the best of our thought life can be communicated to the students who will come to share in the enriching life of our North American students. Cecil Rhodes recognized the value of just this thing when he established the Rhodes Scholarships. Should we not develop some plan whereby South American students may be carefully chosen and wisely located in our best North American colleges, so that they will touch our choicest life? Thirdly, we must consider the question of more extensive occupation. Why should not our Boards band themselves together under this conscription plan, which Dr. Taylor has urged, and back it up in every single one of the evangelical Churches?

ADEQUATE OCCUPATION

Rev. George H. Brewer (American Baptist Home Mission Society, Mexico City): The adequate occupation of a field means an efficient leadership, first-class equipment, adequate and sym-

pathetic home support, and a concentration of force at strategical centers, avoiding the mistake of undertaking to spread out over too wide an area. An effective unit of occupation, I will consider to involve an established church organization, a church house, which that organization regards as its home, whether acquired property or rented property, an ordained minister of the gospel, national or foreign, giving his full time to the work of the gospel ministry in that community.

A THOROUGH SURVEY

Prof. Harlan P. Beach, D.D. (American Board of Commissioners for Foreign Missions, New Haven, Conn.): It is desirable in my judgment to make a scientific survey of Latin America at the present time, and for seven reasons: (1) For Livingstone's reason—"The end of the exploration is the beginning of the enterprise"; (2) Christian strategy demands in missions as in war that the territory should be known in geographical, racial and religious aspects before locating further forces; (3) Christian harmony and unity will be furthered and friction arising from later redistibution of territory will be avoided if unoccupied territory be surveyed and tentatively assigned before unwise sporadic work is undertaken with no plan; (4) Latin-American evangelistic development will be aided by an efficient survey that would allot responsibility for preliminary touring to specific churches, the survey being largely entrusted to them when the proper material is available; (5) Laymen at home will respond to appeals for a well defined scheme of this sort; (6) The new Societies that are likely to be led to undertake work for Latin America and Boards already there desiring to widen their field of operations need such data; (7) Now is the best time to undertake the survey, since this Congress will provide the inspiration and guidance needed at home, and will supply the information derivable from delegates from various sections. This will be still more true of the regional conferences.

A practicable plan I would outline as follows: (1) Examine the existing maps carefully and criticise them frankly for geographical details; (2) Do not fail to inform the Commission of any mistaken judgments, or "facts that are not so"; (3) For each regional conference appoint a committee to examine the regional maps and make a preliminary statement as to desirable lines of advance for occupation and distribution of new territory; (4) Appoint for each region a standing committee to make a thorough study of new regions and to supply information for any Society that desires to extend its line through preliminary circuit work.

A FORWARD EVANGELISTIC MOVEMENT

Rev. Federico A. Barroetaveña (The Methodist Episcopal Church in Argentina, Rosario): That which most favors the propagation of the gospel in my country, first of all, is the value of the gospel itself. Of the one million who comprise the think-

ing classes, perhaps ninety percent. in the cities have no religion whatever. They have been divorced from the state religion, and, like a good many people, they are not willing to contract a second marriage. I am convinced that the best methods for propagating the gospel are along the lines of personal work, recognizing the apostolic method, going from house to house, from heart to heart.

Miss Florence Smith (Presbyterian Church in U. S. A., Valparaiso): I believe that this Congress is going to mark a great forward movement in South America, because, in great numbers, both the cultured classes and the common people are drifting on an unchartered sea. If we do not give them the gospel very soon, we shall have lost our opportunity to have them accept it. While the Christian Church is debating whether or not evangelical Christian work is legitimate in South America, every crazy faddist is going the length and breadth of Latin America and gaining converts. I believe we should have a great advance movement, because there have been great advances in the facilities for intercommunication all over the continent. From the luxurious motor car to the humble donkey there is nothing lacking. I was appalled this morning to hear people say that Chile was one of the best manned fields in South America. If it is the best, I pity the remainder. It is true the report gives one hundred and forty-eight missionaries in Chile. They count missionaries' wives and contract teachers, out for only two years. Granted that they are all missionaries, it would make only one for every three hundred thousand people. Dare anyone say that Chile, with one missionary to three hundred thousand people is adequately manned? It broke my heart last year to go through South Chile, a hospitable, convenient country, and see hundreds and thousands of towns and villages, even cities, where not one voice is raised in testimony to the power of Jesus Christ to save.

Rev. Eucario M. Sein (Methodist Episcopal Church, Los Angeles, Cal.): The first condition I would mention as favoring a forward evangelistic movement at the present time is the religious liberty which has been quite generally achieved. The second is the breaking down of barriers. More and more the influence of Romanism is weakening in many of these countries; more and more of our people are getting away from the spiritual slavery in which they have lived for centuries. Third, the people are reading more to-day. Books in Spanish are becoming scarce, because the demand is greater than the supply, so the opportunity for missionary work through the printed page is larger than ever before. Again, the facilities for intercommunication have vastly improved. Missionaries can easily go from one end of the country to the other. Fifth, a harmonious feeling has developed among missionary organizations. This will be one of the values of this Congress. Sixth, governments and men of influence are more in sympathy with evangelical education, and with medical work in all these fields. Seventh, we have men and women of deep spiritual life and consecrated talent right here,

who have been spending long years in Latin America, doing the very best service for the Master. In any such aggressive movement as we are planning, we may surely depend on a strenuous effort on the part of all these noble men and women to magnify Christ. I look forward to the time, especially in Mexico, when the country gets settled down, where there will be an aggressive, intensive evangelistic movement from one end of the country to the other, not limited to small chapels, but held out in the plazas, and meeting the deep needs of these people.

Dr. Robert E. Speer: I wish, in closing the discussion on behalf of the Commission to speak of three great needs and three great assets with which we confront this present task—three of the great needs with which the task confronts us and three of the present and personal duties which should be laid upon our hearts this afternoon. First of all, it is a great asset, that in carrying forward this work we are dealing with hopeful nations, with peoples of great national aspiration. There is all the difference in the world between carrying on mission work among forward-looking people and carrying on mission work among those who are looking backward. And the great advantage of the enterprise that brings us together here is that there is a spirit of boundless hope and expectation—that an unlimited ambition for prayers is the feeling of the nations on these two continents. We know that our great days are before us, and while undoubtedly this nationalistic spirit creates difficulties, we need to embrace it as one of our most valuable resources for us, as we go forward in our undertaking.

In the second place, we have an asset in all these Latin-American lands in a great body of intellectual conceptions spread abroad through the people, which are lacking in the great pantheistic and polytheistic nations of Asia. I never realized how immense this difference could be until I passed through Siam and straight over into the Philippine Islands; from a land where they did not believe in God, where they had no theistic ideals, no conception of personality, and accordingly none of personal responsibility nor of sin; no longing for personal conscious existence forever, over into the Philippine Islands, where for hundreds of years the influence that had worked upon the minds of the people drove out the old animistic and Buddhistic ideals of Asia—conceptions which dominate still in Siam—and laid the great foundation of an intellectual platform on which missionary work could go forward.

In the third place, we may count among our assets what confronts us here to-day as one of the greatest hindrances and obstacles. I mean the skepticism of the great masses of the population in these Latin-American lands. We know with what we are dealing. They are the very problems that other nations face. I have a friend who teaches philosophy in one of our greatest American universities. She tells me there are only two out of twenty-five or thirty instructors on the philosophical staff of that

university who hold to a spiritual philosophy. All the rest of them hold to a mechanistic realism. They put that construction on personal life and the whole world in which we live. And then outside of that philosophical department, over in the scientific faculties there was nothing but materialistic thinking from the head professors to the assistants. We are dealing with no unique problems in the Latin-American lands. We have them in every land at this age. So we get out into a field that we already know, and for which we ought to be equipped, and we confront a common problem in all the lands of North and South America together. I should regard that as one of the assets of our undertaking.

Alongside of these three assets, there are three great needs. There is the need of these great unoccupied geographical and spiritual areas that Dr. Tucker was speaking about a little while ago, the Indians and the duty we have toward this great population. The opportunity at least is given for us United States people to make some amends to the Indian race, which is so rapidly being wiped out. Very hard that problem is going to be in many respects, one of the most difficult problems of pioneer missionary work that Christianity has ever undertaken. The heroic tasks have not all been exhausted by the martyrs before us. There are tasks as heroic, challenging the Church of this generation, and it may be that out of this Congress a spirit of sacrificial appeal will go to the hearts of the young men and young women of our Christian churches that will lead them forth into those great perils of life involved in the evangelization of these Indian peoples. Then there is that great student class and the foreign communities—one million Italians in the Argentine Republic to which no reference has been made, who in part constitute one of the greatest blocks of massed atheism that can be found anywhere in the world. I have been into the interior of Brazil in two or three different sections of the country, up the Magdalena River from Barranquilla to Bogotá, up the great central valley of Chile, and over the Andes into Bolivia. I seem to see again these great destitute areas where no religious agency is adequately seeking to bring a knowledge of Jesus Christ home to the lives of the people.

Besides these neglected fields, there is certainly a great need of a character-producing power in these lands. Repeatedly this morning this need was referred to. Is there one land in the world where we do not need to acquire this power—that release of the personal, supernatural life of our Lord, of which we thought in those closing moments this morning, which alone can define character in its ideals and which alone can produce character, realizing those ideals in human life? Up and down these lands there is that need which we know the crucified Christ, the Christ who rose again, alone can provide and bring into men's lives with a power by which they shall rise from the dead.

The third great need is that we should permeate with increasing intimacy all our international relationships here on the western hemisphere with the spirit of Christ. No more important word was spoken here to-day than the word of Mr. Colton this morning, in which he asked whether free commerce in rationalism was permissible, without free trade also in the Bible with its high spiritual values. In these days of increasing commercial intercourse and tightened political relationships, due to a better understanding, we must make sure that the spirit of Christ penetrates them, and adds something also that can come from Him alone in the bonds of common religious sympathy and endeavor. We are just emerging from the three centuries in which nationalism was the dominant principle in men's thought. What we are seeing in Europe to-day will give a check to the excessive development of the nationalistic spirit and it will lead us, so surely as the Spirit of God has his way among men within the next generation, to a great outbreak of the feeling of humanity, of the common brotherhood of us all, of the subjection of excess nationalism and national ambitions to the common fellowship and the community of interest of all mankind. If that is to come, only one thing can save it, however, from larger perils than those of the last three hundred years, and that is the tie that binds the hearts of men across all chasms of race or speech or national boundary, and that makes us all one, citizen and foreigner, bond and free, male and female, in the welding of all mankind.

And lastly, there are three simple personal duties with which we are confronted by the survey of this day. One is the duty which our Lord laid upon his own disciples, and which we may be sure He not only would be laying but is laying upon our hearts now: "Pray ye, therefore, the Lord of the harvest, that he send forth laborers," enough of them, the right kind, men and women whom He has called, men and women in whom He dwells, that He may send forth his laborers into the harvest. Secondly, we need to draw near, as we are drawing in this Congress, and as, after the words of our Brother Elphick of Chile, of this morning, we are more willing to draw, in the unity of sympathy and purpose with the great Churches growing up in these lands. It is our joy that we meet with them; that in fundamental principle this is their Congress; that we from other lands come to meet with them to consider a task which is fundamentally theirs, in which they are the leaders and we are their helpers from other lands. We are to be bound more closely to these Churches throughout the length and breadth of Latin America. Let us heed that appeal which Mr. Elphick made on behalf of the Churches of Chile for a united effort, that the Spirit of Christ may come down to make them as great torches that blaze and flame. And let us remember that expression which Mr. Revell used in his prayer: "Lighted from Him who is the Light of all the world."

And lastly, it is our present and personal duty to penetrate our own thinking about what we do, about our own individual relationships, about the great body of those outside of the Christian Church about the still unsolved racial problems and the question of national relationships—it is our duty to penetrate all our thinking about these things with the very mind and spirit of Jesus Christ. We are brought right down to the same great elementary questions that have baffled mankind from the beginning and that baffle mankind to-day, the question of unity between and within nations. There are problems inside every nation represented here. There is not one nation represented in this Congress that is a unit in itself. In every one of these nations there are racial dissensions and schisms, there are misunderstandings, there is a want of unity. We face these problems. We have got to make our way deeper into Jesus Christ, far deeper than the Christian Church has ever penetrated before, and draw upon Him and his ideals for humanity, and his powers to make those ideals real—draw upon Himself as the hope of humanity, as the Church has never done in the ages that have gone by.

I said there were three needs, three assets and three personal present duties. No, there are four. There is one that needs to be added to our assets, to our needs, to our personal duties. That is God. This task is too great for us. Who among us is sufficient for it? Our sufficiency is in God. We have in Him all the assets and resources that we need to compass even so great an undertaking as that which has been laid out before our minds and our hearts and our souls here to-day. And this is our great duty: that our faith in Him should be more real and unflinching, more simple; that we should be willing to take Him at His word, who loved the world, and waits to do for it all that is in His power when men open themselves to Him. And it is our great, our personal, our present duty that out of our thought about Mexico and the West Indies and Central America, and all the great nations of South America, we should pass now into the love and sympathy and purpose of Him who holds all these in His love and who Himself calls to us, incarnated as we know He is in all the need and want of the length and the breadth and the height of our great task. Let it be great—greater than we have ever seen it to be before, if so it can reveal to us in our life and experience, in our plans for work, in our will, more of our great God.

THE REPORT OF COMMISSION II

ON

MESSAGE AND METHOD

Presented to the Congress on
Saturday, February 12, 1916

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THE REPORT OF COMMISSION II ON MESSAGE AND METHOD

CHAPTER I

INTRODUCTION

1. THE TWOFOLD TASK OF THE COMMISSION

The task of this Commission is twofold, *viz.*, (1) to draw up a brief statement of those aspects of the Christian message which would seem to require special emphasis at the present time in Latin America, and (2) to suggest methods of presenting and interpreting the message, and of most helpfully applying its truths in practical ways to actual conditions in the countries concerned. The statement and suggestions are made in the light of the conspectus of the whole field as set forth in the preceding report of Commission I, but they are based chiefly on independent investigations carried on by Commission II itself, through abundant correspondence and research, and through special conferences with collaborating authorities competent to speak for all parts of the Latin-American world.

2. ITS THREE ASSUMPTIONS

The Commission has assumed that in the sphere of fundamental religious values—the spiritual, intellectual and social needs whose satisfaction has to do with man's right relations to God and to his fellow-man, and with the highest welfare of nations—Latin America does not differ from North America, or from any other land whether

nominally Christian or non-Christian, however apparent may be the diversities in national temperament, historical experience, present status and external forms of the respective civilizations. Beside this recognition of the identity in all lands of fundamental religious needs growing out of common humanity and brotherhood, the Commission would urge the validity of the corresponding Christian conviction that the gospel of Christ is universally identical in its essential truths and in its power to meet the deepest needs of the soul. The gospel for Latin America, as for all the world, is a message of life—sufficient, abundant, inexhaustible. Furthermore, the Commission conceives that the right and only function, as well as the unescapable obligation, of the evangelical churches in Latin America, as elsewhere, is faithfully to proclaim, to interpret and to practice the Christian gospel in its purity and fullness, in order to secure its voluntary acceptance by those who have not received it, and to seek the application of its principles and the communication of its spirit to individual, social and national life.

3. THE TIMELINESS OF THE INVESTIGATION

The timeliness of the theme of this Commission is sufficiently indicated by mention of the wide-spread solicitude concerning the religious life of Latin America, which, in the last few years, has emerged in many parts of the Christian world, a solicitude to which the strongest expression has been given by religious leaders, both Roman Catholic and Protestant, who are in immediate contact with the special problems existent in the republics. Scarcely less keen—despite much indifference to religious matters on the part of the educated classes—has been the interest evinced by eminent patriots, statesmen and scholars, especially in South America, who, while without a positive religious message themselves, are nevertheless concerned as to the content and quality of the inner life of their people, and as to the religious goal to which the masses are tending.

The Latin-American countries have undergone vast, and in most cases violent, political changes. During the

first half of the nineteenth century all the Spanish colonies of the mainland from Mexico to the Argentine transformed themselves through conviction and insurrection into independent democracies. The close of the century saw Cuba and Porto Rico, the last of Spain's Antillean dominions, pass from under European control. Likewise Brazil, gigantic offspring of Portugal, after passing through the successive stages of tributary dependency, autonomous kingdom and constitutional empire, became in 1889 a free democracy of federated states—the latest and largest of the southern republics. It would be strange indeed if the new experience of political freedom and national independence, which has progressed despite many unforeseen vicissitudes, should not result in deep stirrings of the religious life and in new problems for the Churches. The wrench from long-established relations and the social readjustments involved in the prosecution of national programs inherently so subversive of tradition, so radically reconstructive, have had in Latin America the usual reaction in the sphere of faith and morals. The problem of the realization of a religious life in terms comportable with true democracy has been the most difficult with which the new republics have had to deal. And it is the crux of Latin-American life to-day.

Education, too, through modern literature and in secular school systems under state control, aiming to embrace the full curriculum of modern knowledge, has, in countries like Mexico, Chile, the Argentine, Uruguay and Brazil, and to a lesser extent in other countries, cut multitudes loose from their former intellectual moorings and created the necessity of a modern restatement of spiritual verities. Thousands of Latin America's brightest young men, who, in the best foreign universities have pursued modern thought to its highest ranges, challenge the Church for a faith which, compatible with science and with reason, can meet the demands of the modern mind.

Racial commingling, increasing foreign contact chiefly through immigration on the Atlantic seaboard and, above all, the remarkable economic development which has characterized the more prosperous regions, have given

rise to new social relations with their attendant problems, and to new attitudes toward religion, which constitute a severe test of the resources of the Church. The religious question not only confronts the Latin-American peoples to-day, emerging as a vital issue from the experiences of the past; it is discerned also as an all-important element in the future national prosperity. As religion is the soul of history, the character of the coming development of Latin civilization depends in supreme degree upon the quality of its moral and spiritual life. Only upon a sound religious basis can the Latin character and the Latin culture rise to their full possibilities and fulfil their potential mission in the western hemisphere.

At the present time when South America stands on tiptoe, facing a new industrial era and preparing to expand in vast commercial enterprises; when all the republics are responding to the enlarging impulses of Pan-Americanism; when Mexico is struggling through revolution to a larger and purer freedom; when Central America and the Antilles are feeling the thrill of a livelier destiny by the opening of the Panama Canal; when that great avenue of the seas, which, while it cuts the narrow bond that joined the two continents, thereby unites them by the more enduring ties of mutual exchange in commodities and ideals, of international sympathy and friendship, of common purpose and of the common mission of Christian democracy—at such a time no question could be more important than this: In order that the Churches may adjust themselves to the new day and be an uplifting and guiding force in spiritual things, what shall be the message and the method of their ministry?

CHAPTER II

RELEVANT FACTS IN LATIN-AMERICAN CIVILIZATION

The notes of the religious message most needed in Latin America to-day and the forms of service by which the Churches can most helpfully contribute to the welfare of the Latin-American peoples, can be determined only by accurate and sympathetic appreciation of the special conditions by which the Christian forces in the countries south of the United States are confronted. And the best way to understand these conditions is through inquiry into the historical factors which lie behind them. Nothing could be more gratuitous and futile than the attempt of the Panama Congress to suggest a religious program for Latin America, unless this is based on adequate knowledge of the forces and experiences which have made Latin-American civilization what it is.

Of the antecedent factors upon acquaintance with which must largely depend an understanding of the present status, brief consideration will be given to the following: (1) racial complexity, (2) dominant spirit, (3) religious inheritance, (4) political isolation, (5) democratic idealism.

I. A COMPOSITE BUT DISTINCTIVE CHARACTER

In the twenty countries comprising the Latin-American world we do not find a homogeneous population, but a composite stock embracing various strains in differing combinations. The three main constituents are Iberian,

Indian and African. The racial basis is for the most part not Spanish or Portuguese, but Indian. The Iberian colonists themselves were of widely divergent extraction, being descendants of the invaders who, in successive centuries from three continents, swarmed into the Spanish Peninsula. A student of Spanish history says of them: "On the great elevated table-land which occupies the center of Spain the original Iberian inhabitants were conquered by invading Celts with whom they were amalgamated. They were touched commercially by the Phœnicians and derived some religious ideas from the Greek colonies. They were for a period under the political influence of Carthage, yet remained distinctively Iberian. Then came the Roman invasion, strenuously opposed, persistently pushed, until at last Rome made her power and influence universally felt. These Latins in turn amalgamated with the Iberians. Between these races was a true community of genius and spirit. Rome introduced Christianity to the Peninsula and exercised a powerful influence there, yet the resultant culture was distinctively Iberian. On the breaking up of the Roman Empire the Visigoths swept down upon Spain and overran the land from the Pyrenees to the pillars of Hercules. But the Gothic domination of three centuries modified neither the polity nor the race characteristics of the Latin-Celt Iberians. They ever remained foreigners to the people among whom they lived as the dominant race. The later invasion of the Moors, fanatics of another faith, and the long crusade to expel them, merely served further to amalgamate, deepen and intensify the racial spirit previously established. This persistent people became the controlling factor in framing Latin-American civilization."

The present differences in inward temperament, physical appearance and general character, which distinguish the inhabitants of Latin-American countries, are in large measure explained by the early mingling of Basques with Araucanians, of Andalusians with Quechuas, of Portuguese with Guaranis, of Castilians, Galicians and Cata-

lonians with Chibchas, Aztecs, Arawaks and Caribs. In Brazil and the Caribbean islands African blood, inherited from the days of slavery, has darkened to various hues the mestizo peoples. About one-eighth of Brazil's 24,000,000 are pure Negroes. But on the whole it is the Indian that everywhere prevails. Señor Calderon classes Mexico, Peru, Ecuador, Paraguay and Bolivia as Indian nations; while he speaks of the general population as a "babel of races, so mixed that it is impossible to discover the definite outlines of the future type" and useless to look for racial unity. In Argentine, Uruguay and Chile, the Spanish racial contribution is the more prominent.

An unfortunate element in this racial admixture is the fact that the Europeans who first gave direction to the new blood fusion were, for the most part, the adventurers, freebooters, soldiers,—unprincipled, lawless, contemptuous of moral restraint, desirous only of gold—who largely composed the colonial armies of Portugal and Spain. It was only when the conquest was well forwarded, and the colonial foundations laid, that the stream of higher Castilian culture came in sufficient volume to offset incipient moral chaos, but too late withal to prevent an inheritance which hung as a dead weight upon the colonies.

The national complexity of the Latin Americans, explained by their historic origins and heritage, is reflected in moral standards and social ideals which are quite different from those of Europe as well as of most of North America. Account must be taken of this in all attempts at religious approach. We have here a number of racial constituents, each bearing its own tradition, and all combining to produce a highly composite and subtle character, whose mental quality must be carefully analyzed and whose motives must be clearly grasped, if the gospel is to be brought intelligently to bear upon their peculiar needs.

2. A TEMPERAMENT PREDOMINANTLY LATIN

As the Anglo-Saxon has established the dominant and assimilating tradition among the many mingled peoples

of the United States, so the Iberian strain is uppermost in Latin America, transforming Spaniards, Portuguese, creoles, mestizos, Africans and Indians, and the more recent influx of Germans, English, Italians and even Slavs, into a people which, with all its local diversity and even its provincial antagonisms, is predominantly Latin. Even in the countries in which the Indian or mestizo population is almost solid, the ruling class has adopted and imposed the language, customs and the soul of Latin culture. This Hispanic tradition has been immensely accentuated and supplemented by persistent influences from France and Italy. Law, religion and the sense of the artistic have emanated through Spain and Italy; rationalism, socialism, poetic sentiment and republicanism have come largely from France. It is only recently that this Latin spirit has sought to accommodate itself to the utilitarian realities of Anglo-Saxon, Teutonic, or North American commerce. Special attention must be called to the potent influence exercised upon the new democracies by France, of whose contribution South American litterateurs make the most glowing acknowledgment. What is important is this: France has helped to create "a new variety of the Latin spirit," which is neither Spanish nor French, but distinctly Latin-American. This is the mystic bond which unites insular and continental lands from the Caribbean to the Antarctic. It is that subtle element in the Southern civilization which the practical Anglo-Saxon, or North American, too often fails to appreciate. No greater problem confronts the missionary enterprise in the lands under review, in so far as its agents are Anglo-Saxons, than that of sympathetic penetration into the Latin-American spirit. It is that spirit which must largely condition the form of the Christian message, even as Paul spoke the language of Greek philosophy when he preached the gospel on the Athenian Areopagus. It is the Latin-American spirit only which can point the way to a knowledge of Latin-American character, Latin-American culture, and Latin-American conscience. To these the Christian gospel must be intelligently proclaimed.

3. A RELIGIOUS INHERITANCE MAINLY BUT NOT EXCLUSIVELY ROMAN CATHOLIC

a. Primitive Indian Pagan Survivals.

First of all, we must ask what contribution, if any, the indigenous Indian faiths have made to Latin America's religious life. The aborigines, already referred to as constituting the racial base, were possesssed of cults—ranging from the crude barbarian animism of the Amazonian and La Plata tribes to the more elaborate polytheisms of the great confederacies like the Incas of Peru, the Muiscas or Chibchas of Colombia, the Mayas of Central America and the Aztecs of Mexico. Before the conquest the higher cultus of the Nahuan and Incan systems had, together with much that was primitive and horrible in their worship, attained to exalted ethical conceptions symbolized in gorgeous ritual and embodied in systematic teaching. They had also a type of political organization, industrial development and social practices which gave them a fair place among the higher non-Christian civilizations, and which had great promise of further development. But all this fell to ruins under the *conquistadores*. The policy of the Spaniards was "to crush out the civilization of a conquered foe, never to absorb its useful features. No consideration was extended to established customs in regions where Spanish arms proved victorious, no effort made to adapt existing forms to a higher standard of moral and material progress."[1] Even such gleams of light as flashed out in the ethicized and spiritualized sun-worship of the Incas, illumining the way to a pure monotheism centered about Pachacamac, the Quichuan "creator of the world," were quite extinguished in the indiscriminate destruction visited by Pizarro on the Peruvian slopes. While these higher tendencies of the native religions, which might have been converted into moral and spiritual capital, were broken down, the more vulgar superstitions and practices of paganism survived, being

[1] C. E. Akers, "A History of South America," 3.

perpetuated to this day by a large proportion of the 17,000,000 Indians scattered from Mexico to Tierra del Fuego; and not only so, but in many regions were incorporated into the established religion which bears the name of Christ. For example, at Guadalupe, the most holy shrine in Mexico, and at Copacabana, on Lake Titicaca, the Indians still dance before the church, perform other religious rites exactly as their pre-Christian ancestors did, and the Church permits these practices as part of their religious pilgrimages.

The Mexicans easily confounded Aztec mythology with Roman dogma. Humboldt reported, "the Holy Ghost is the sacred eagle of the Aztecs." The worship of the local pagan deities was transferred to the Roman saints. All that can be truthfully said is that the higher native religions were swept away, that the popular beliefs and practices of the lower cults—blind gropings, superstitious fears, and crude ritual—have become mixed with the prevailing religion of to-day, and that at least 5,000,000 Indians, in remote and unexplored regions, are still as intact in their paganism as they were before the eyes of the Christian had looked upon the American shore.

b. The Roman Catholic Church the Strongest Factor.

A just and adequate estimate of the greatest factor in Latin America's religious inheritance—the Roman Catholic Church—would involve accurate knowledge and careful interpretation of (1) the manner of the Church's introduction into the colonies, (2) its missionary leadership, (3) the spirit and methods of its development, (4) its present status and the net results of its propaganda.

Only the more salient and suggestive facts can be presented in the brief statement which is here outlined.

(1) *Its Introduction and Control by the King of Spain.*—Roman Catholic Christianity was neither introduced into the new world nor controlled there by the Roman See. In this respect it differed radically from the earlier mediæval missions to central and northern Europe, initiated and directly administered by Gregory the Great and his successors, and dependent for their

achievements upon the peaceable evangelism and statesmanship of apostolic leaders like Augustine of Canterbury, Willibrord of Frisia and Boniface of Germany. The early American missions, on the contrary, were primarily an enterprise of the Spanish Crown, integrally bound up with the romance of discovery, the lust of wealth, the carnage of conquest and the violent subjugation of resisting peoples.

It was not through lack of missionary zeal, but through dearth of resources and because of the dependent relation of the Roman See upon the most powerful of Catholic states that the reigning pontiff could neither independently provide for nor direct, unhampered by civil and military restrictions, the Church's entrance into the vast new fields announced by the discoverers. He "could do nothing by himself in this immense territory; he had not the means of establishing in it the institutions necessary for the propagation of religion."[1] So unified, however, were the interests of church and state in the Spanish Constitution that there was little consciousness of restrictions on either side. The exigencies of colonial expansion were easily reconciled with missionary propaganda, and missionary methods easily accommodated to government procedure. The year following Columbus' first discovery the bull of Pope Alexander VI assigned the new territories to the sovereigns of Castile and Leon, "with free, full and absolute power, authority and jurisdiction." This donation was modified and enlarged in 1494 by the treaty of Tordesillas, whereby the whole new world was divided between Portugal and Spain, the partition being ecclesiastically ratified by Pope Julius II in 1506. The bull of Julius conceded that in the regions already discovered, or which yet might be discovered, the establishment of churches, monasteries or other religious institutions, as well as all ecclesiastical appoint-

[1] Velez Sarsfield, Dalmacio, "Relaciones del Estado con la Iglesia en la antigua America Española," 18; quoted by Bernard Moses, "The Spanish Dependencies in South America," vol. ii, 206.

ments present or future, should be subject to the consent of the king.[1]

The Spanish government became virtually the Church's missionary society, whose sweeping commission, by the approval and authority of Rome, embraced all the functions of discovery, conquest, colonization, civil suzerainty and evangelization. Apart from the clear recognition of this fact the early missions cannot be understood—they were controlled by the king. In the new America he was dominant as "the supreme patron of the Church," vested by the pope himself with power even to veto papal action. The various orders of regular and secular clergy authorized to undertake religious service in the colonies at once found their operations limited by civil regulations. Laws were rapidly promulgated, touching all relations between the clergy and the Indian inhabitants. Viceroys, governors and bishops, as well as regular missionaries, were commanded by royal decree to convert the Indians, to root out their idolatry and their vices, to destroy or carry away their idols, and to prevent, if need be by severe penalties, all practice of their pagan cults. As organization proceeded, "every ecclesiastical office in America was filled by the king's nomination," no building could be erected without the royal license, and even the provincial assemblies must be presided over by a viceroy.[2]

(2) *The Mingled Devotion and Violence of its Policy.*—Nothwithstanding the secular limitations and coercion under which the early missionaries labored and the compromising connection between Christian enterprise and unchristian conquest, it cannot be doubted that a far-reaching missionary interest, some of it ardently heroic and spiritually genuine, lay behind the attempt to expand the confines of the Christian world. The whole era of discovery and early settlement is shot through with a

[1] Peschel, "Die Theilung der Erde unter Papst Alexander VI and Julius II," 13-15; Colección de documentos inéditos de América y Oceanía, vol. xvi, 356; vol. xxxiv, 25-9.

[2] "Leyes de Indias," lib. 1, tit. 1; 13, ley. 2; tit. 14; leyes 60, 61, tit. 6, ley 1; tit. 3, ley 1.

chivalric passion to win new lands and peoples for Christ and the king. The Portuguese, who were the first to reach what is now Brazil, called it "Santa Cruz"—the land of the "Holy Cross." Columbus named "San Salvador"—the land of the "Holy Savior"—the first island touched by his prows. From the first expeditions of Cortés and Pizzaro monks or priests were required to sail in every Spanish ship bound for discovery or war. Cortés was solemnly enjoined to Christianize the Mexicans. On his standard emblazoned with a red cross was the motto, "Friends, let us follow the cross, and under this sign, if we have faith, we shall conquer." And with fierce but zealous inconsistency, accompanied by religious teachers, he put a nation to the sword. So, in general, "the Spanish captains fought to convert the oversea infidels"[1] with the same crusading zeal with which they had driven the Moors from Spain. The early chroniclers naïvely admit the place of the Church in the bloody campaigns, attributing alike the successes of military violence, of industrial enslavement and of priestly endeavor, to the blessing of God. Thus Gomara, clerical historian of Cortés, says: "How much territory have our Spaniards discovered, explored and converted in sixty years of conquest! Never did any king or people explore and subject as much in so short a time as did ours. Nor has any people accomplished or merited such success as our country, in arms and navigation as well as in the preaching of the holy gospel and the conversion of idolaters. Wherefore, Spaniards are most worthy of praise in all parts of the world. Blessed be God who gave them such grace and powers."[2]

The manner of the Church's introduction into the colonies and the conduct of the early missions is sufficiently explained by the milieu in which the movement occurred. It was not without a sincere Christian motive, exercised through holy lives and devoted service. Never-

[1] F. García Calderón, "Latin America: Its Rise and Progress," 52.

[2] Francisco Lopez de Gomara, "Historia General de las Indias," 337.

theless, the movement, as a whole, was a lamentable misrepresentation of true Christianity. Latin America was not favored by a spontaneous, untrammeled evangelism, relying solely upon the appeal and power of the gospel message—a fact which is reacting in a very real way at the present time. In recent years Latin-American scholars have gone more deeply than any others into the contemporary chronicles of the colonial propaganda. In a succession of works which has been pouring from the press they have been giving expression to the revulsion against Christianity and the Roman Church which has laid hold of the minds of multitudes as they reflect on the methods employed. Unfortunately, the good that was accomplished and the truth dispensed as precious solace to human hearts in those stormy times has largely been lost from view.

(3) *The Ardor and Persistence of the Missionary Orders.*—The missionary propaganda which stands out as a phase of the conquest as conceived and jointly authorized by the Church and state, was carried on principally by the monastic orders, especially the Dominicans, the Franciscans and the Jesuits. Despite their subordination to the civil power and the impeding association of their activities with the state's brutal methods of colonial subjugation, the very nature of their task tended to develop strong personalities. The exactions of their primitive and barbaric environment bred in them a power of initiative, an aggressive resourcefulness, which, inspired by religious fervor, not only arose to great and original heroisms of service, but also did not hesitate at conflict with secular interests. In the sacrificial ardor and versatile labor with which they set themselves to win the pagan people to civilization and to the Church, the first two generations of these missionaries have never been surpassed. "There was no tropical wilderness too intricate or far-stretching for them to traverse, no water too wide for them to cross, no rock or cave too dangerous for them to climb or enter, no Indian tribe too dull or refractory for them to teach." Into their religious conquest they put the romantic dar-

ing, the chivalrous devotion, the crusading enthusiasm of the times.

The Franciscans were the first to follow the discovery, a band of twelve under Bernardo Boil reaching Hispaniola (Haiti) as early as 1493, where one of them, Marchena, the friend of Columbus, built the first church in the New World. Three Flemish brothers, led by Pedro de Gante, preceded in Mexico the great Franciscan, Valencia, who with his apostolic retinue, landing at Vera Cruz, toiled barefoot to the capital, where he was officially recognized by Cortés in 1524. The Dominicans were established in Santo Domingo as early as 1510. Two of their leaders, Pedro de Cordoba and Juan Garcés, were the pioneers in what is now Venezuela. There they built the first monastery and suffered martyrdom through Indian vengeance stirred up by the violent treachery of Spanish pearl-fishers.[1] Both Dominicans and Franciscans, among them eminent evangelists, teachers, humanitarians, scholars, were soon found in large numbers in most of the Antillean islands, in Mexico, and in the continental settlements of the Caribbean and Pacific coasts.

But the ablest and most enterprising missionaries of early Latin America were Jesuits. Fired with the fervor of the counter-reformation, fresh with the vigor of youth, instinct with the passion of Loyola and Xavier, this order poured itself into the colonies in the first flush of its missionary zeal. Fifteen years after their foundation in 1534, six of their number under Nobrega landed in Brazil with de Souza, the first governor of that great colonial wilderness. Soon another band reached what is now Bolivia, and in 1577 they had established an important mission on Lake Titicaca, in the shadow of the Inca ruins. Within a century they were found in almost every region of the southern continent. They were powerful in northern Mexico, but their chief triumphs were in Brazil and Paraguay. In the latter country, between 1610 and 1767, they had gathered in their pueblos or "reductions" a community estimated at 100,000 Indians, whom they taught the elementary arts of civilization and the forms and

[1] Humbert, "Les Origines Vénézuéliennes."

tenets of the Roman faith. Such gigantic labors required and developed men of herculean mold, of great tenacity of purpose, of many-sided ability, of sustaining faith and sublime consecration. The early leaders include some of the most illustrious names and the choicest spirits in all the annals of missions. Appreciation of the purest and strongest Christian influences at work in the early period can best be derived from acquaintance with the life and labors of extraordinary men, like Nobrega, Vieira and Anchieta of Brazil, Catadina and Mazeta of Paraguay, Baraze of Peru, Pedro Claver of Venezuela, and Las Casas, "protector of the Indians," from Santo Domingo to Chile. In such leaders Latin missions are seen at their best.

(4) *Its Militant Fanaticism and Ecclesiastical Ambition.*—While we are seeking to appraise justly that noble missionary leadership, we must forbear to wrest it from its true historical setting. Even the Jesuit Nobrega and the Dominican Las Casas must be studied in the light of Spanish Catholicism, just as John Hunt and David Livingstone require the background of the Methodist Revival of England and the Presbyterianism of Scotland. The noblest apostles to Latin America would be incomprehensible apart from clear insight into the general spirit and method of the Church's establishment and development in the colonies. In this connection three outstanding facts command additional attention.

First, in the militant, ecclesiastical autocracy of the Iberian monarchs from Ferdinand to Philip III, the tasks of peninsular government, of colonial expansion, and of the defense and propagation of the established religion at home and abroad, were inseparably related.[1] This largely accounts for the sharp contradictions and distressing incongruities exhibited in Spain's acquirement of her dependencies, especially when the record is read as missionary history, according to the intents and decrees of pope and king. Ardent evangelism, patient instruction, self-denying labor, humanitarian ministry and

[1] Cf. Bernard Moses, "The Spanish Dependencies in South America," vol. i, xv (Intro.).

martyrdom, alternate with, and often accompany, wholesale slaughter and cruel subjection of the natives, spoliation of their land, extortion of their toil and wealth.[1] This situation must be frankly accepted as an expression of the spirit and method of the foremost Roman Catholic country at the dawn of the colonial era.

The second fact is this: the type of Christianity transmitted to the oversea lands was, necessarily, the mediæval orthodoxy of Spain. As North America received the evangelical standpoint of the English Reformation, South America received the hierarchical Romanism of the fifteenth and sixteenth centuries, in the form and temper developed in its principal stronghold. The Catholicism which converted the colonies was, in its essential genius and general procedure, inevitably one with the spirit of Ferdinand and Isabella, of Jimenez and Torquemada, of Charles I and Philip II, of the Duke of Alva and Pius V,[2] of John III, Sebastian and Cardinal Prince Henry. Multitudes in the Peninsula were imprisoned, tortured and slain for heresy, by the authority and in the reign of the very queen who sped Columbus oversea with prayer and gold, and expressed such solicitude for the salvation of the Indians. The whole enterprise of the early occupation of America was contemporaneous with the epoch of the Spanish Inquisition, the persecution and expulsion of the Jews, the fierce and "holy" wars against the Moriscos—all of which were included in the ecclesiastical program. The fanaticism of the nation was kindled and arrayed both to defend and to extend the faith. "The discovery of a new world, occupied by a non-Christian people, at a time when the heroic efforts to suppress the Moorish infidel had been crowned with success, appeared to the Spaniards as evidence that they were the instruments preferred by Providence in extending the kingdom of heaven and earth."[3]

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[1] Cf. C. E. Akers, "A History of South America," 9; Cambridge Modern History, vol. x, 279.

[2] Prescott, "History of the Reign of Phillip II," vol. ii.

[3] Bernard Moses, "The Spanish Dependencies in South America," vol. 1, xv-xvi (Intro.).

In the third place, the early missionary fervor was soon largely absorbed in the concomitant tasks of church organization and the control of religious opinion. The reproduction in America of the Spanish hierarchy and institutions with all their forms and functions was regarded as equally important with the far-going evangelistic propaganda. Energy that might have been used to penetrate unreached districts was concentrated, in the established centers, on the preservation of traditional belief. The first bishopric established in Darien, in 1514, rapidly developed into a powerful, well organized hierarchy in all the colonies. Great archbishops from their grand cathedrals in flourishing cities exercised their vested authority over large areas. The secular clergy devoted themselves to Europeans, creoles and such of the mestizos and aborigines as civilization had reached. The orders built monasteries, founded universities and accumulated vast wealth. The Dominicans set up the Inquisition in Mexico, Cartagena and Lima, in one supreme and sanguinary attempt to reduce a continent to intellectual and spiritual uniformity. But the apostolic fires burned low when the period of colonial decadence began.

(5) *Conversion Often a Wholesale Process.*—In general the missionary methods adopted reflect the ideals of the age. After the manner of Charlemagne and Vladimir, the conquerors frequently gave the Indians the option of war or of submission to the Roman faith.[1] When war was accepted and the Indians were reduced, they were enslaved and baptized. In Mexico there were wholesale conversions. Gomara estimates the number baptized following Cortés' conquest as between six and ten millions, and, in his enthusiasm, finally adds: "In short, they [the Spaniards] converted as many as they conquered.[2] There were noble protests against this coercive Christianization, as for example the bull of Paul III declaring that the people were to be "called to the faith of Jesus Christ by preaching and by the example of a

[1] Herrera, Documentos, 1, lib. vii, cap. 14; Acosta, "Nueva Granada," 23-5.

[2] Francisco Lopez de Gomara, "History de México," 337.

good and holy life";[1] and the lofty plea of Las Casas, "The means for establishing the Faith in the Indies should be the same as those by which Christ introduced his religion into the world—mild, peaceable and charitable."[2] Words like these were a rebuke of the general policy.

The methods of the Jesuits were catechetical, disciplinary, industrial and ultra-paternal. The thousands of Indians under their instruction in Paraguay for a century and a half before their expulsion in 1767 constituted the "Reductions." In peaceful villages they provided the natives with protection, instruction, cooperative labor and the influence of Christian leadership of high quality. But the settlements, here as elsewhere, failed to become self-supporting communities, nor did they produce a native agency for further evangelization. They fell away as soon as the missionaries were gone, having made little or no permanent contribution to the Christianity of the continent.[3]

(6) *Its Present Occupancy Nominal.*—In achieving political emancipation the colonies long preserved their loyalty to the Roman Church, despite the fact that that Church was the chief instrument of Spain's repressive régime. But freedom of conscience and of worship was implicit in the forces that made for democracy. The makers of the new republics soon became conscious of the incompatibility between a ruling ecclesiasticism and a free government. The result was the gradual recognition of the principle of religious liberty and toleration. That principle (as pointed out by Commission I already), although not universally understood and observed in Latin America, is now established by legal enactments in every one of the republics. Yet, notwithstanding this important fact, Roman Catholicism still preserves, in varying degree, the aspect of a state religion. In most of the countries the Roman Church continues to enjoy some of the prerogatives and exemptions of a state institution.

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[1] Quoted by Hubert W. Brown, "Latin America," 70.
[2] Quoted by Hirst, "Argentina," 158.
[3] Muratori, "Missions of Paraguay," 70, 126; Humboldt, "Travels in the Equatorial Regions of America," vol. 1, 201.

Almost the entire population of Cuba, Porto Rico, Mexico, Central America and South America is returned by government census as Roman Catholic. In general, the Roman Church regards itself as adequately occupying or preempting the entire Latin-American world. It professes to assume and to discharge full religious responsibility for this vast region, which it officially views, not as a mission field, but as Christianized territory, so that it resents and opposes any attempt on the part of other Churches to supplement its activities.

This attitude, unfortunately, does not fully represent the real situation. Abundant evidence establishes the fact that the vast statistical membership of the census reports is largely nominal and superficial. That there are immense and growing defections from the Roman Church, not only in inward conviction and sympathy, but in outward allegiance and conformity, is patent beyond contradiction in every Latin-American land. Multitudes having become alienated from the Roman Church, are contemptuous or antagonistic toward all religion; still vaster multitudes have drifted into utter indifference regarding the teachings of Roman Catholicism, while yielding prudential compliance with its forms and customs.

Scientific candor based on indisputable testimony from both Roman Catholic and Protestant sources compels the statement that in the Roman Church Latin America has inherited an institution which, though still influential, is rapidly declining in power. With notable exceptions its priesthood is discredited by the thinking classes. Its moral life is weak and its spiritual witness faint. At the present time it is giving the people neither the Bible, nor the gospel, nor the intellectual guidance, nor the moral dynamic, nor the social uplift which they need. It is weighted with mediævalism and other non-Christian accretions. Its propaganda has by no means issued in a Christian Latin America. Its emphasis is on dogma and ritual, while it is all too silent on the ethical demands of Christian character. It must bear the responsibility of

what Lord Bryce calls Latin America's "grave misfortune"—"absence of a religious foundation for thought and conduct."[1]

Summing up the net results of the Roman Catholic propaganda, the latest authoritative historian of Christian missions says: "We realize and we thank God for the good work which the Roman Catholic missions have done and are doing in many parts of the world, but our appreciation of this cannot blind our eyes to the fact that in Central and South America the missions of the Roman Catholic Church have proved an almost complete failure." Of South America he adds: "After three centuries of nominal Christianity any conversion of its peoples which will involve the practice of the elementary teaching of Christianity lies still in the seemingly distant future."[2]

c. The Evangelical Missions Relatively Recent.

Though of recent origin as compared with the Roman missions, the work of the evangelical Churches cannot be ignored in a statement of Latin America's religious inheritance.[3] Their late appearance as religious factors is explained in the succeeding section. Passing over the sporadic and unsuccessful attempts which in the sixteenth and seventeenth centuries were made in Brazil respectively by the Swiss and Dutch Reformed Churches, we may settle upon 1735 as marking the beginning of modern evangelical effort in South America. In that year the Moravians began their work in British Guiana. In 1738 they extended it to Dutch Guiana. At the other end of the continent Captain Allen Gardiner, who had organized in 1844 the South American Missionary Society, founded and sealed by his death the Tierra del Fuego mission in 1851. As for the Latin states, the first en-

[1] Bryce: "South America, Observations and Impressions." 583.

[2] C. H. Robinson: "History of Christian Missions" (International Theological Library), Edinburgh, 1915. 409f.

[3] The present extent of the work is summarily indicated in Chapter IV of the Report of Commission I, in the appended statistical tables and in the maps under preparation.

during mission to Spanish or Portuguese-speaking peoples was that established in Brazil in 1855 by Dr. Kalley, although he had been preceded at Rio de Janeiro by the Methodists of the United States in their temporary effort between 1836 and 1842, the same body having started English-speaking work in Buenos Aires in 1836 which was enlarged in 1864 to include Spanish-speaking work also. The American Presbyterians began work in Brazil in 1859. The Protestant Episcopal Church founded its mission in the same field in the year 1889. The Presbyterian Church was also the pioneer in Colombia, which, next to Brazil, is the oldest Protestant field on the continent. The beginning was made at Bogota in 1856. Since the middle of the nineteenth century every other country in South America, except French Guiana, has been entered, with presumable permanency, by evangelical agencies.

In Central America work began on the Mosquito coast as early as 1740 and has subsequently been extended from various sources through British and American Societies to the five republics and to Panama. In the Greater Antilles, Haiti was entered in 1861, Cuba in 1871, and Porto Rico in 1899. Mexico has been a field of evangelical endeavor since 1861.

These missions, though struggling with great difficulties, have on the whole met with encouraging response. Evidence shows that they have exerted an uplifting and stimulating influence out of all proportion to the number of their agents and adherents. They have passed the pioneer and experimental stage.

4. AN UNFORTUNATE POLITICAL ISOLATION

The political isolation, intentionally absolute and actually almost complete, in which, through Spanish and Portuguese control, the transatlantic colonies were so long held as regards the rest of the world, is another experience of important relevancy to the right understanding of religious conditions in the present Latin America. That experience is largely responsible for the absence of initiative, and for the apparent reluctance

with which the establishment and cultivation of relations with countries outside the Latin zone has proceeded, even since the birth of the republics, and with ample recognition, by Latin-American leaders, of the desirability of those relations.

For about three hundred years from the time of the first colonization in the first half of the sixteenth century down to the era of emancipation which dawned with the nineteenth, the Iberian monarchies, imperious and self-interested, exercised unlimited authority in monopolistic exploitation of the oversea dominions. Political absolutism, based on the assumption of the divine right of sovereigns to govern and the duty of the conquered or dependent to be ruled, was made effective in a thorough-going and far-reaching manner. It was rigorously applied, not only to political relations but to commercial, educational and religious matters as well. In the first place the colonies were forbidden to trade with any non-Hispanic nation, or with each other. Hampering and coercive restrictions, to the advantage of Spain and Portugal, were placed upon all commerce between them and their dependencies. The result was that for nearly three centuries there was almost no immigration except that from the Peninsula, very little foreign visitation, and almost total discouragement of foreign capital or foreign interest in the development of the safely-guarded, far-away lands. All Europe understood that any foothold or trade advantage in the new world would have to be fought for against the might of the mother countries.

In the second place, the government restrictions tended to make the intellectual isolation of the colonies as complete as their political allegiance and their commercial dependence. Education was committed to the hands of the clergy. Schools were established in most communities, though their number was vastly inadequate to meet the demands of the growing populations. General, and especially primary, education was conspicuously neglected. Vast multitudes in succeeding decades grew up in ignorance, while the comparatively few, principally creoles, who received instruction were restricted to the

clerical institutions supported by the government and conducted by the religious orders. The majority of the schools were under control of the Jesuits, whose system, excellent in method and thorough in discipline, and having a basis of humanistic culture, was yet aristocratic, dogmatic and ecclesiastical in character, inhibiting all initiative, spontaneity and freedom of opinion. Education was "designed to make men submissive to monarchical authority in church and state." It was conducted, on the one hand, as a church discipline in exclusive and traditional orthodoxy, and, on the other hand, as a government measure against insubordination. In other words, clerical education in the Colonial period did not rise above the limitations of mediæval scholasticism. It included no technical or industrial studies, did not prepare the people for the practical duties of citizenship, and was in a unique degree unaffected by the newer historical, scientific and social impulses which marked the development of European learning during the seventeenth and eighteenth centuries.

In the third place, Spain was not only imperialistic in her sway, but avowedly theocratic. In her religious program she was as absolute as in her politics, as exclusive as in her economic exploitations, as discriminating as in her educational procedure. She sealed up the South American ports not merely to prevent foreign trade but also to keep out heresy. She threw a whole continent into conventual seclusion to defend and preserve the Roman Catholic faith.

A succession of repressive laws was supplemented by the transportation to the Colonies of the dread Inquisition with its harrowing processes, its *autos da fé,* its systematic aim of preventing or crushing out all ideas unsanctioned by the politico-ecclesiastical régime.

Parallel with the exclusive and forced preemption of the whole field by Spanish rule in the interests of Roman Catholicism is the fact of the almost total neglect of Latin America by the evangelical agencies which grew out of religious reform in Europe. A single Huguenot attempt in Brazil in 1556 became abortive through the

perfidy of its promoter. The evangelical Churches ignored the Hispanic colonies not entirely because of the attitude of the state ecclesiasticism imposed upon them, but more specially because the foreign missionary enterprise had not yet, for various reasons, begun to draw the new communions to lands beyond the seas. The neglect was, nevertheless, contributory to the spiritual isolation of Latin America.

Through circumstances, therefore, outside of her own determining, Latin America was separated for three centuries from the great centers and currents of liberation and reform—intellectual, social and religious—which arose in Europe and flowed from it from the sixteenth century onward. Not only by geographical distance and language, but likewise by exclusive political and commercial segregation and by prohibitory tutelage in education and religion, the South American world was cut off from the impact of the new life of Europe as well as from such invigorating influences as founded the Puritan settlements of the northern states. These are plain historic facts, set down not at all to the disparagement of the Latin-American peoples, but simply to indicate the peculiar lines along which they progressed.

Latin America inevitably bears to-day the effects of her long isolation, in institutions and attitudes which are all her own. It should be obvious also that the presuppositions underlying the proper presentation of the gospel to-day cannot be the same for Latin America as for lands more directly and continuously affected by those intellectual and religious movements from which, for so long a period, the southern colonies were kept well-nigh intact.

5. A CHARACTERISTIC DEMOCRATIC IDEALISM

One more factor, inherent in the Latin-American character and full of potency and promise in the making of Latin-American civilization, remains to be noted. It is one which touches the religious life at its higher levels, and one which occasions relieving surprise and encouragement in view of what was said in the preceding section concerning the repression and isolation of the

colonial period. The Latin-Americans have evolved and elaborated an exalted theory of the state, of society, of government, a democratic idealism rich in visions of liberty, brotherhood, justice and peace.

Colonizing monarchies might launch restringent and prohibitory decrees, but were powerless to quench the flame of ethical desire which burned deep in the Latin-American soul, ready to leap out into commonwealths of freedom, progress, happiness and high destiny. Diplomats, travelers and students from the colonies could not be prevented from visiting Europe and North America. The eighteenth century was a time of exodus, foreign residence and return. Pent-up patriotisms crying for deliverance were nourished and disciplined at foreign seats of learning, and at centers of thought beyond the vigilance and dominance of Spain and Portugal whose absolutism was fading under the shadow of Napoleon. Meanwhile a new light was dawning in the hearts of colonial leaders yet unknown. The literature of liberalism, idealism and reform from Italy and France, and, later from England, found its readers on the Argentine pampas, the Brazilian rivers, the Mexican plateaus, or the Chilean strand. The slumbering flame became a consuming, renovating fire. It leaped out in the Venezuelan declaration of independence in 1810, and in the noble protest against oppression issued from Buenos Aires in 1817 by the Constituent Congress of the United Provinces of South America. It glowed in the liberating apostolate of Bolivar, San Martin, Artigas, Tiradentes, Hidalgo, Lastarria, Montalvo, and a host of others who wrought for the political redemption of their countries, and dreamed of ideal communities.

Incarnate and active in the great leaders, slumbering unconscious in the masses, who, ever and anon in ardent and sacrificial heroisms, have responded to its spell, the gospel of a new order of righteousness has voiced itself in deed and prophecy. Underneath all the revolutionary violence which has marked the history of the republics, amid all the dramatic experiments in self-government, the acute alternations of militarism and industry, the tense and spectacular conflicts between cler-

icals and liberals, the frequent and sometimes sanguinary clashes between the *caudillos,* dictators, and despots on the one hand, and the tribunes, emancipators and prophets on the other, there has gleamed, defining itself in increasing clearness, an idealism refined and sublimated, which is an index of the spiritual aspiration of the Latin-American people.

To a regrettable degree, it is justifiably feared, have European and North American beholders and students of Hispano-American development been so intent on the external aspects of the numerous revolutions through which, however mistakenly, the self-liberated states have sought to realize their ideals, that sight has been lost of the high-souled yearnings which have burned at the heart of those tempestuous events. Too often there has been little discernment of the fine feelings and lofty principles, which, though imperfectly expressed, abide when the tumult and the shouting have died away.

The glowing vision of equalitarian, fraternal, righteous commonwealths, in which the good of all shall be the quest of each, has become a passion with a considerable group of patriots. If in part it is a recrudescence of the original Spanish genius for individualism and autonomy ere yet the Spanish state was overborne by monarchical absolutism and imposed tradition, this passion is more fully explained by the resilience and creative energy of the Latin-American mind itself when once it is free to follow its native *elan.*

This democratic idealism has only incipiently realized itself in the overthrow of imperialism and the setting up of republics. It has soaring dreams of the future. It utters its prophecies in the political ideology of statesmen, the enthusiasms of sociologists, the fervid eloquence of orators, and above all in the indigenous literature of the young democracies, in both poetry and prose. From the early poets—Andrade of the Argentine, Olmedo of Ecuador, Gregorio de Mattos of Brazil, Marti of Cuba, de Tagle of Mexico, down to the days of Santos Chocano of Peru and of Rubén Darío of Nicaragua, dean of the present modernistic school, the American masters of Spanish and Portuguese verse have never ceased to sing

of new hopes and luring prospects rising out of the ruins of the shattered past.

Reference has been made to the influence of France on the Latin-American spirit. First the sufferings of the colonies, next the example of the United States in her achieved independence, but most of all the French Revolution fired the southern patriots, and emboldened them to seek new forms of national life. Lamartine, the lyric prophet of France, might be cited as an example. He drew his political ideas from the New Testament, sang in his poems of Christian love of humanity, and defined democracy as "the direct reign of God," the application of Christian principles to the problems of the world. He was predominantly sentimental, but he looked in the right direction for the secret and power of righteousness.

If, in addition to their evangel and ministry to the masses, including the poor and needy, the evangelical Churches are to have a message for the twentieth century leadership of Latin America, this must necessarily relate itself to this idealistic tradition which sums up the most ardent yearning and the most heroic activity for what the leaders conceive to be the common and supreme good. Evangelical Christianity need not hesitate to declare that through the acceptance and application of the gospel of Christ, the highest hopes of the leaders can be fulfilled wherein they are right and transcended wherein they are imperfect; and that the true welfare of the republics can be realized in the establishment of what Jesus meant by the kingdom of God.

What, then, in view of this historic background with its lights and shadows, should be the burden and application of the Christian message for Latin America today?

Obviously the democracies have a right to hear, and it is the Church's solemn duty to proclaim, the primary gospel of Christ, the evangelical message of the New

Testament, the essentials of Christianity, primitive and pure, the clear notes of a redeeming evangel, unencumbered either by the ecclesiastical accretions of Roman Catholicism or by ultrasectarian forms and dogmas of Protestantism. Back of this evangel is the assurance that the true Christian Church is the home and the propelling force of true democracy.

CHAPTER III

THE AIM AND MESSAGE OF THE EVANGELICAL CHURCHES

In view of the whole situation set forth in Chapter II, it is necessary now to describe the general attitude and spirit which the representatives of the evangelical Churches now at work in Latin America should manifest, and the distinctive message which they have to deliver. Needless to say, these men and women would not be at work in these lands unless they were burning with the desire to bring a supreme religious blessing to them, and were convinced that Latin America needs for its further and higher development, religiously and socially, the kind of force and inspiration which the work of the evangelical Churches alone can contribute.

I. THE SPIRIT OF THE MESSENGER

In the delivery of his message the preacher of Christ in Latin America ought to assume from the start the same dignified, positive, authoritative attitude as in any other part of the world. No doubt his work will often appear in a measure antagonistic to the ancient traditions of the people to whom he ministers. And in such cases, when controversy or comparison of the evangelical with the Roman position is forced upon him, he must be firm, clear and fearless, as well as wise and kindly, in the manner in which he carries out his task. But the main trend of his teaching, the controlling tone of his appeals,

must not be that of a mere protester against or bitter opponent of the established religion. Rather must he cherish in his own heart and mind, and must convey to his hearers, the deep, masterful consciousness that he is declaring the true revelation of God which is older than Romanism, and which from the days of the apostles has constituted the true substance of the saving gospel of Divine grace. Controversy, when necessary because of attacks which are likely to create misunderstanding if unmet, or because it is sometimes essential to clear the ground for the constructive presentation of a positive message, should never go beyond the point of "speaking the truth in love."

2. THE CONTENT OF HIS MESSAGE

a. The Authority of the Bible.

In carrying out his work the evangelical preacher not only takes his text, but expounds his whole message, from and by authority of the Bible. He ought so to deliver his message that his hearers may understand, so far as his method influences them, that the Bible is the most catholic of books and not merely an evangelical document. He uses it as containing the authentic teaching of Jesus Christ and His apostles. There can be no higher authority concerning the real nature of Christianity and its fundamental saving truths than the Book which alone preserves the actual story of their words and works. Upon the teachings of Jesus Christ and the great apostles the Church was founded, and it can have no other historical foundation, no other outward court of appeal, than that, for the exposition and defense of these saving truths. The Roman Church freely accepts and appeals to the authority of this Book as the Word of God. On this the decrees of the Council of Trent, the teachings of the great Roman Catholic theologians, and even the encyclical of the late pope against modernism, are unanimous.

Now the central and distinctive position of the evangelical Church is this twofold affirmation: First, that as the teaching of Christ and His apostles was addressed to the poor and the unlearned, as well as to the rich and learned, and as it was preserved in the Bible, this Book

can be used by all classes of all generations and races to know what is essential to be known for salvation concerning God the Father, Maker of all things visible and invisible, concerning God the Son, Redeemer of all mankind, and concerning God the Holy Ghost, who sanctifieth all the people of God. Second, nothing which is declared by Christ to be necessary for salvation can be added to or detracted from, by any other authority, without a deep injury being done to the human soul, and a deep wrong to its eternal interests. Used in this sane, historical and spiritual way, the Bible can become to the preacher and his hearers an unfailing source of power in the delivery of a penetrating and constructive message, and a perpetual source of strength in declaring the majestic truths of the gospel.

b. The Gracious Fatherhood of God.

The evangelical preacher is primarily concerned with two great questions, *viz.,* the awakening of the soul dead in sin and the reality of its communion with God. In dealing with these he must face the duty of declaring that God the Creator and Lord of all has made Himself known as the Father and Savior of men in Jesus Christ, His Son. This is the forefront of the message, that God has made Himself known, and that He is accessible to all, through one Person. The gracious and personal fatherhood of God was the heart of Christ's teaching which too many systems of thought have obscured. The Church is the community of all believers, to whom the kingdom of Heaven has been opened. Through and in that Church which is the body of Christ the faith and knowledge and love of God has been and is preserved and conveyed from man to man and from one generation to another. The one supreme matter is that every soul can have dealing directly and personally with God, as every soul must answer to Him at the last in the self-same direct and personal manner.

c. The Person and Work of Jesus Christ.

The center of Christianity is the person and work of Jesus Christ. Concerning Him in such a field as Latin

America four fundamental matters must be duly and in true perspective emphasized.

(1) He is Divine, the Son of God incarnate, "God manifest in the flesh." Hence it is that what He said and did was directly and immediately the word and deed of God the Father. None other can surpass Him in making God known. None other than He, with the Father and the Spirit, can be the object of faith and worship after the example of the Apostolic Church.

(2) In His life and death of sacrifice Jesus Christ revealed directly and perfectly the holy love of God, and by His death on Calvary He once for all made full atonement for our sins. In Him the love of God shines forth as the tender and pure merciful love of the Father. It is blasphemy to think that any one is needed to persuade Him to have mercy, and it is entirely contrary to the teaching of the apostles to suppose that any one can have more power with God than He. Not only is He alone the Savior, but *He is the Savior.* He has no other will concerning any man who feels the need of God's mercy and grace than to pour them out upon him. He exists in love, and His whole will towards man moves in love, personal, direct and intimate.

(3) He, the Risen Christ, the only Head of the Church, is in direct control, through His all-pervasive Spirit, of the history and the destiny, the character and conduct, of every human being. With Him each man is constantly and fully related, and to Him each man must commit his career in this world, as well as his final destiny in that which is to come. No more inspiring message can be given to the men of Latin America than that of the personal leadership of Jesus Christ. The greatest and the humblest are impressed by the idea of a privilege so unexpected in the light of their former training, so surpassing in its essential wonder and power, so evidently based on the nature of New Testament Christianity. Experience shows that direct and controversial public attack upon the worship of the Virgin, when thrust into the foreground of the work, awakens only fanatical hatred and detestation of Protestantism. But when the message of fellowship with the God of loving

mercy through Christ the Redeemer, and of the promised leadership of Christ, is steadily, intelligently proclaimed, the worship of Mary and the saints falls away. Its anti-Christian nature is at once apparent when the true place of Christ, not merely in theological statement, but in actual experience, is made clear and becomes effective.

(4) The teaching of Jesus is presented to us as the supreme guide of our life. What His character was, what His lips spoke, is the supreme law of our individual character and of our social relationships. We should allow no other standards of conduct to weaken the force of His words. For the man who would follow Jesus, the tests are likely to be severe and the sacrifice great. We must learn to apply His teaching broadly and without fear to the whole of our social or national prejudices, to all our fashionable standards, to our industrial, political and ecclesiastical problems, for if through Christ God is made known, it is certain that through His character and teaching the very will of God is made articulate, the real secret and source of the evolution of humanity towards its ideal is laid open to our gaze. The nation which will make Christ's will and spirit the guide of its life will make the true development of that life secure.

d. Direct Fellowship with God and Christ.

The evangelical preacher has no images, no list of saints, to recommend as objects of trust and appeal. He has on the other hand the unsurpassed gift of personal and intimate and loving communion with the Father and the Savior to offer to every man on the authority of the original gospel of Christ and His apostles. When he proclaims the redemption wrought out on the Cross, when he proclaims, with a heart full of joy and confidence, the forgiveness of sins, he proclaims also the only conditions on which these gifts become the inalienable possession of every man. These are repentance from sin, and faith in the Lord Jesus Christ. It is a universal message, and the conditions are those which every man can fulfil if he will do so. No message is so distinctive of the New Testament as a whole, none is so alien to the spirit of all systems and religions which are

not evangelical, and none has proved so attractive to all classes of men in all parts of the world, wherever it has been delivered with conviction, clearness and love. This is the point at which the tyranny of priestcraft can be broken down most effectively, for the man who hears the appeal of God to his own soul and the summons to trust his Father directly is soon aware that the intrusion of a priestly functionary upon his inner relations with God is an outrage on God's grace and on the human conscience. But again the wisest and most successful evangelical preachers have found that direct controversy is less efficient than the tremendous influence of the positive message of pardon and personal access to God through Christ alone. The message of forgiveness, of justification or acceptance into God's direct and constant fellowship, addressed to all prodigal sons, implies that he who obeys can live daily with God. It has been found that to many Latin Americans, Roman Catholics and agnostics alike, this is a thrilling and utterly unexpected announcement, that prayer is a daily speech with God concerning all the affairs of a man's daily concern. A man may consult God, a man may daily ask for and expect and possess the sympathy of God, a man may tread the streets or do his work, or sit at home, and all the time be aware of God and continue in personal conversation with Him.

Needless to say, the evangelical message offers, to all who will accept it, the joys of the divine sonship, the sacred comfort of the divine promises, and the glorious light upon man's sorrow and struggle of the Christian hope. In such lives we may expect to see the fruits of the Spirit flourishing abundantly in the characters of pure and generous men and women.

e. The Historic Church and its Real Values.

The evangelical preacher is a representative of the organized Church of Christ. That Church has gone through a rich and varied evolutionary process which has resulted in historic types of organization, such as the Greek Church, the Roman Church, the Lutheran Church, the Church of England, the Presbyterian Church, and many

others. These are all nowadays represented more or less in all lands. Some of them have departed further than others from the original type described in the New Testament. Some have added much in their teaching and practice which is not true to that type and must in time be discarded. All who belong to what are called the evangelical Communions believe that they add least to, and subtract least from, the true ideal. The differences among them are due partly to historic national situations, partly to developments in culture and spiritual life in the various so-called Protestant countries. But the evangelical Churches are all deeply conscious of the essential matters which make them to be truly members of the one holy Catholic Church of Christ, and they are increasingly anxious to realize in outward, loving cooperation and unity that inward harmony of faith and love towards God in Christ which they recognize that they all hold in common. In view of the Latin-American love of uniformity in the Church and dislike of variety, it is of vital importance that the evangelical preacher should explain fully and intelligently the underlying unity of the various sections, and at the same time the natural manner in which the various forms have arisen. Further it should be constantly urged that there is no desire to impart mere sectarianism to Latin America, but a desire so to preach the apostolic message that a true evangelical Church may arise in each of the republics, formed in each case from the experience of the grace of God on the part of its own saints and in the light of indigenous culture. The formal relationship with the then existing Christian Churches in other lands and with the historic church movement through the ages that such national Churches would have are matters which these Churches would doubtless determine for themselves.

When therefore the evangelical preacher invites those whom he has led into the experience of peace with God and fellowship with Christ to unite with the Church he represents, his supreme desire is that the new convert may learn to live in the atmosphere of a Christian community. There his faith, his love, his obedience, his spiritual joy, his moral character, may be constantly en-

riched and increased, if he will earnestly and humbly and lovingly unite in worship and service with those who love the Lord Jesus Christ. Undoubtedly the simplicity and bareness of most evangelical forms of worship seem cold and even repulsive to those who have associated the worship of Almighty God always and only with ornate services full of mystery and symbolism. To meet this inborn and ingrained habit of thought and feeling every effort should be used to have church buildings that are beautiful, even where simple, and clean even when frequented mainly by the poor. And the preachers should be careful to see that in all formal and public acts of worship there should be great dignity, order and beauty. Ragged and unprepared services, informal manners in the pulpit, familiar or irreverent tones in prayer, should all be avoided at Sunday services as sedulously as slipshod composition and careless, offhand delivery of sermons. There is a science and an art of worship even among non-liturgical Churches which all too few preachers master, and the absence of this offends the taste, shocks the reverence and excites the contempt of cultivated people everywhere. In such an environment as that of Latin America no care should be spared in the conduct of public worship to make the building and the music, the prayer and the preaching, suggest worship, awaken the sense of the presence of God, and win the spirit that is eager for the touch upon the imagination as well as for the appeal to reason and conscience, to feed on the spiritual bread that is offered to the soul.

f. The Socially Righteous Kingdom of God on Earth.

It should be kept in view that the great leaders of the evangelical Church have always been deeply concerned with the relation of the Christian message to the social life of man and to the helpful influence of the church upon the state. The names of Luther and Calvin and John Knox are associated with great movements in social and political organization as well as with reform in the sphere of religion. Men like Zinzendorf, John Wesley, and Moody, though known as great evangelists seeking the conversion of individual souls to God, were drawn

into active service of the poor and the unlearned. No one can be unaware of the fact that the great evangelical Churches of all lands have been the chief supporters of all movements bearing upon the relief of suffering, the rebuke of unrighteous customs and the deliverance of the poor from injustice and oppression.

This whole matter will be dealt with in a later section of this report. But it must be named and briefly set forth here as part of that message which through preaching, instruction and personal example every Christian Church and its ministers ought to be delivering steadily to the communities in which they are established. It is true that the future life is ever present to the Christian consciousness, the source of much inspiration and the haven of our most sacred hopes. But it is no less true that we are taught by our Lord to pray and work that the Kingdom may come and the will of God be done on earth as in heaven. And our Lord Himself set us the supreme example of that sublime union of yearning for the future triumph with utter devotion to the present duty. Nowhere can priestcraft be more definitely counteracted than in the teaching which leads laymen to earnest, organized service of their fellow-men here and now. By no means can the training of individual character, the establishment of converted men and women in the love of justice and the pursuit of social righteousness be better promoted than by engaging them in the active service of their fellow-men.

The end of evangelical teaching is to be found not only in the pursuit of personal salvation, but also in the constant manifestation of patriotism, in the love of our fellow-men and in the desire to engage in any and every kind of personal effort and concerted movement which will tend to cleanse political life of graft, industrial life of cruelty, commercial life of dishonesty, and all social relations of vice and depravity. The evangelical message will be robbed of its great opportunity in Latin America if it does not prove its breadth and divine beauty by impressing the community where any church is established with the enthusiasm of humanity, in the name of Christ the Redeemer, and God the Father, of mankind.

CHAPTER IV

THE EVANGELICAL CHURCHES AND THE SOCIAL GOSPEL

Both in Europe and in America the so-called Anglo-Saxon and Latin civilizations are being drawn into closer sympathy, to the advantage of both. Former Secretary of State Elihu Root, when on his South American tour a few years ago, said: "The newer civilization of North America has much to learn from the older civilization of South America," and no one appreciates this so fully as those who have made a first-hand study of the latter. Latin-American civilization is rich in the inheritance of culture, the sense of beauty, the grace of manner, and the spirit of chivalry which runs in the blood of Latin peoples, and which can be ripened only by time.

On the other hand, the industrial revolution, which is only beginning in South America, is already two or more generations old in the United States, and of course much older in Great Britain. The changes which it inevitably works have taught Great Britain and the United States some costly and valuable lessons. It is to be hoped that Latin Americans, by avoiding mistakes made in other lands, may make a far greater success in dealing with these rising social problems.

I. THE COMING OF THE INDUSTRIAL REVOLUTION IN LATIN AMERICA

The people of the next generation in Latin America will live in a very different world from that of their for-

bears. Great changes are imminent everywhere, but perhaps nowhere else will they be quite so vast during the next thirty years as in Latin America.

a. The Development of Its Virgin Resources.

The average density of population of the habitable globe is placed at thirty-six to the square mile, whereas South America is credited with only five. If, therefore, the continent had only average fertility, it would be capable of supporting seven times its present population. That is, 280,000,000 people instead of 40,000,000 would give it only the average density of the world. But South America has much more than average fertility. The *Encyclopaedia Britannica* says: "Paradoxical as the fact may appear, we are satisfied that the new continent, though less than half the size of the old, contains at least an equal quantity of useful soil and much more than an equal amount of productive power."[1] If this statement is correct, the average acre in North and South America is more than twice as productive as the average acre in Europe, Asia and Africa.

The food supplies which the Old World draws from the New will evidently come increasingly from Latin America, for agricultural exports from other food-producing areas are decreasing. There are also great mineral resources in Latin America which are undeveloped, and there is vast wealth in its tropical forests, while the possible electrical power of its remarkable river systems is another great asset. That the inevitable development of these great natural resources will be rapid is evident:

(1) Because it has been in progress for some years, and billions of foreign capital have already been invested in it.

(2) Because the present rate of growth of the world's population means that every ten years there will be upwards of 160,000,000 additional mouths to feed.

(3) Because the standard of living is rapidly rising all over the civilized world, which correspondingly in-

[1]Article on America, Ninth Edition, Vol. I, 717.

creases the demand for all the appliances of civilized life, and for all sorts of raw materials.

(4) Because under normal conditions capital which seeks foreign investment is rapidly increasing in the world's chief monetary centers.

(5) Because Latin American cities are eager to acquire all the material advantages of the new civilization, and the holders of natural resources are more than willing to dispose of concessions for immediate wealth.

For the above reasons there can be little doubt that Latin America will enjoy a period of marked expansion during the first half of the twentieth century.

b. The Establishment of Industrial Plants.

A very important agency in this certain expansion will be the incoming of the factory system. Skilled labor once attracted raw materials from a great distance; it is now found that in many forms of industry raw materials attract capital and develop labor for their manufacture in close proximity. Many kinds of manufactured goods now cost several times as much in Latin America as elsewhere, which fact of course constitutes a premium on the establishment of factories near the source of raw materials and close to markets. The isolation of Latin America has heretofore retarded the development of the industrial revolution in that continent. Not only has the development of navigation brought the west coast of the southern continent several thousand miles nearer Liverpool and New York than it formerly was, but South America now lies on the great highway of the world, and a constant procession of the ships of all nations will in due time pass her doors. This closeness of contact with the life of the world will make increasingly operative the various causes referred to above which must surely hasten the development of the industrial revolution.

2. THE INEVITABLY RESULTANT SOCIAL PROBLEMS

The industrial revolution, which is now on its way around the world, is vastly more than a radical change in the forms of industry. The method of gaining a liveli-

hood has always had a powerful influence in shaping civilizations. The incoming of the factory, the opening up of virgin resources and the development of commerce create conditions of life as far removed from those which attend a civilization primarily agricultural as the east is from the west. Daily habits, the standard of living, methods of housing, sanitation, the density of population, the death rate, the marriage rate, the birth rate, interdependence between individuals, classes, communities and nations, and a thousand other things are all profoundly affected by the organization of industry and the resulting development of mines, railways and factories.

New and conflicting ideas and interests, class consciousness and at the same time a growing sense of solidarity, new conceptions of the relations of the individual to society embodied in socialism, syndicalism and anarchism, new rights, new duties, new opportunities, new responsibilities, new needs, new perils—all these go to make up the great social problem so characteristic of our times, which constitutes an imperative demand for the readjustment of civilization to radically new conditions created by the industrial revolution.

a. The Religious Issues of Social Changes.

These new social problems complicate moral and religious problems. The division of labor, which is the very essence of organized industry, multiplies interdependence a thousandfold, renders human relationships far more close and complex, creates new rights and new duties, and therefore raises new questions of practical morals.

Wherever the influence of the new social civilization has penetrated, whether in Great Britain, Continental Europe or the United States, the tendency has been to loosen the hold of the churches on workingmen; and this has been true not only of Protestant Churches, but also of the Roman Catholic and of the Greek Catholic, ever since the middle of the nineteenth century. There is no reason to suppose that the influence of the new social civilization will be exceptional in Latin America

unless, indeed, the fact that it is imported and the conditions under which it comes serve to make it exceptionally trying.

b. The New Adjustment Rapid and Dangerous.

In Europe and the United States the application of steam and electricity with their consequent miracles of change came slowly as inventions appeared one by one, and gradually overcame the conservatism of a public which was suspicious of the new. In Latin America these revolutionizing inventions present themselves not one by one, but *en masse;* and they are introduced not as doubtful experiments which slowly win confidence as they are slowly perfected, but with credentials in hand, after having conquered two continents. They are admitted without question, and begin their work of transformation as fast as capital can be procured to install them. Social changes will, therefore, be much more abrupt than they have been in North America and Europe, which will render adjustment to them correspondingly more difficult.

This, of course, implies a rapid influx of foreign capital, of which, for reasons already given, there can be no question. The vast amount of capital and of initiative required to open up their continental resources cannot be furnished by Latin Americans. For nearly three hundred years they were subject to paternalism in the state, and for nearly four hundred years they have been under the maternalism of the Roman Church. Such conditions are unfavorable to the development of the initiative, enterprise and energy requisite to organizing new and great business undertakings. The special gifts of Latin Americans lie in other directions.

Large amounts of British, German and Italian capital have been invested in Latin America, together with lesser sums from the United States and Canada. There are $2,500,000,000 of British money in the Argentine alone, and as a correlative fact there are 360,000 Britons there. British, German and American groups are found in the large cities generally, though North Americans are not nearly so numerous as Europeans.

These foreign colonies, which are so intimately connected with the new conditions, are composed chiefly of young, unmarried men, and are adding to the already grave moral and religious problems. While some of these young men are of the highest character, the testimonies of educators, physicians, missionaries and others agree that a great many of them make shipwreck of themselves morally, and very likely physically. The loss of character, health and life on the part of many young men is not all. The countries which they represent are misrepresented. Thus gratuitous obstacles are thrown in the way, not only of evangelical clergy and of Young Men's Christian Association secretaries, but also of the official representatives of governments who are seeking to establish more intimate and helpful relations between the Latin-American republics and other lands.

3. THE VALUE OF PREVENTIVE OVER REMEDIAL SOCIAL ENDEAVOR

If it appears that the coming of the industrial revolution in Latin America and of the resulting social problems is attended by some peculiar difficulties, it is also apparent that there are certain compensating advantages to be gained provided Latin Americans profit by the experience of other lands, which will enable them to adopt many preventive measures.

When the industrial revolution began in Great Britain it was impossible to foresee results which are now perfectly apparent. For instance, Britons could not in advance appreciate the fact that child labor would ruin a generation. Sixty-five or seventy years ago proper legislation would have prevented the multiform evils of overcrowding in New York City and would have made the tenement house system of that city impossible, but no legislature foresaw those evils. Now they do not have to be foreseen; they are as gross and palpable as a mountain. Child labor and overcrowding represent a class of social evils already existing in certain Latin-American cities. These evils are sure to attend the industrial revolution wherever this spreads unless they are intentionally

and intelligently prevented. They sprang originally from ignorance; they are perpetuated by cupidity. A later generation, or another nation, may learn gratuitously the character of those evils, and it is culpable folly not to take effective measures for their prevention *before human selfishness has been enlisted for their defense and perpetuation*. If action relative to child labor is postponed until this evil becomes well rooted, every manufacturer who gains economic advantage by it, and every parent who is ignorant enough or selfish enough to profit by it, will help to make the uprooting of the evil more difficult. In like manner, every investment in insanitary tenements means opposition to tenement house reform. In New York City there are hundreds of millions of such dollars, and so subtle and powerful is their influence that eternal vigilance is the price of preserving intact the building laws for the protection of the people. It is evident that preventive effort which will presumably have to contend only against indifference will accomplish much more than remedial endeavor which will probably have to struggle against a selfish and powerful opposition.

Of course it is those who have seen and felt these social evils rather than those who have never witnessed them who must be expected to raise a warning against them. It is evident, therefore, that those in other parts of the world who have had actual observation of the good and bad results of the social revolution and have learned something of the legislation which most effectively conserves the one and overcomes the other, owe it to the republics in Latin America to give them the benefit of knowledge learned by hard experience.

4. A NEW AND PRACTICAL METHOD OF SOCIAL SERVICE APPLICABLE TO THE NEW SOCIAL NEEDS OF SOUTH AMERICA

The young men who for the most part compose the North American colonies found in the large cities of the southern continent have usually had excellent professional training and are of more than average ability. What a difference it would make not only to themselves, but also to their employers and to the communities in

which they live, if their moral equipment were equal to their intellectual!

Let us suppose that a part of the equipment of these young men as pioneers of the new industrial and social order has been a course in practical sociology, carefully marked out with reference to the new social conditions and problems which their own work would help to create. Let us suppose that, touching these specific problems, they have been made acquainted with the best results of the experience of Europe and of the United States; that they are acquainted with the problems of child labor and of overcrowding, and also with the most approved solutions, and that they understand both the importance and the methods of municipal sanitation; that they know the moral values of athletics, and are capable of giving a practical training in manly sports; that they appreciate the necessity of public playgrounds, the value of social centers, and various other vital things, which have become familiar to social students. How much such young men and their wives could do in their leisure hours by wisdom, tact, perseverance and cooperation to prevent many of the evils of the new civilization from ever getting rooted. There is needed a new and unique laymen's missionary movement, to place the call for such an unique service before our Christian young men.

Whether the great corporations which are developing the resources of South America would call for the services of such young men cannot be demonstrated without actual test, but we may reasonably expect that open-eyed business men will recognize a good thing when they see it. Some of the Englishmen and North Americans in control of great concessions are Christian men who would be quick to recognize character as a good business asset. Young men who render more conscientious service, who have a better record for health, who do not incapacitate themselves by drunkenness or lust, who do not embezzle or abscond or commit suicide, who do not have to be sent back as wrecks to Great Britain or to the

United States, perhaps at the expense of their employers, ought certainly to be in demand, and should find it easy to compete with men of different character. It is reasonable, therefore, to conclude that when a few such young men have been tried they will create a lively demand for more of the same sort, especially so if there is known to be a bureau through which such men can be procured on application.

Such an organization, capable of performing the several functions which would be required of it, would need to be distinctly Christian in character and missionary in spirit. It would need to possess ample data of the great social movements of Europe and of the United States, and to command facilities for collecting the results of new social experiments; to be capable of outlining such a course in practical social study as was suggested above; to know how to enlist the new recruits, how to train and sift them, and how to place those who meet the high requirements of the work. It should be in intelligent touch with the varied fields which it undertakes to serve in order adjust its service to what may be local and peculiar needs. It should be able to supply each large city where the work described is being undertaken with a collection of printed matter and photographs which will afford the necessary facts and illustrations for newspaper work and popular lectures, requisite in the education of public opinion. It may be of interest to know that such an organization is already in existence with very considerable material in hand, and not a little experience behind it, and that it is now making the necessary arrangements to undertake and prosecute precisely the work which has been outlined above.

During this period of world transformation which is just ahead of us the old order will give way to the new. The people and their institutions will be plastic; and the men who come to build railways, open mines, set up machinery, establish electric plants, and organize industries will be far more numerous than the missionaries; their character should mightily reinforce the Christian evangel, not belie it nor neutralize it.

5. THE RELIGIOUS VALUE OF SOCIAL SERVICE

The most encouraging sign of the times is the fact that for a generation there has been quietly taking place a revival of the Christianity of Christ, a true understanding of His message of the Kingdom, and an apprehension of the social laws of love, service and sacrifice, by which it is governed, and by increasing obedience to which it will increasingly come.

a. Social Service an Integral Part of the Missionary Program.

With this new light which has broken forth from the newly understood Bible to meet the new social needs of the new civilization, missionaries and ministers of the gospel everywhere are discovering that it is their business not only to win individual souls to Christ, but to create a Christian civilization, and it has been conspicuously demonstrated at home and abroad that social work is as helpful to the one as it is essential to the other. Such work, however, has often originated in the desperate needs created by famine, flood, pestilence or poverty rather than in a comprehensive study of the problem of human well-being, and in a perception of the relation of social progress to the coming of God's kingdom in the earth. The time is now ripe to take the broad view of missionary effort and to adapt methods accordingly.

It is evident that a large proportion of the missionaries and Christian workers in Latin America takes this broader view, which marks a return to the aims and methods of the Christianity of Christ. A correspondent says: "The community life requires special study. It is very important that the preacher should get in real touch with the life of the community. He must be one of the people. He must not only understand their problems, but he must feel these problems and take a lively interest in them. There are many reforms that have to be started. He must have the highest Christian ideals elaborated in practical modern ways. He must be familiar with the various ethical doctrines, and also with political and social problems." Again, the same writer says: "Institu-

tional and social service work is very important in Latin America. We may suggest the establishment of reading and lecture rooms, to which people may come to read periodicals, books and pamphlets, and to hear lectures on general subjects entirely separate from distinctly religious work. A lecture room away from the church or the chapel will attract a great many persons who will not go to hear a sermon. By means of lectures on sociological problems we may give them to understand that the task of the church is to help the community by giving assistance in the knowledge required to solve practical problems. In those lecture rooms we may organize study classes or societies for debate, or any other kind of organization in which systematic work may be done. The young people's societies, through their literary departments, have undertaken this work in several places in Mexico so successfully that the ordinary monthly meetings of the department have been attended by hundreds of people who would never come to any of the church services."

Dr. G. B. Winton says: "Saving individual men will soon begin to raise the spiritual temperature of whole peoples. But evangelical public sentiment will also begin to operate. Many Latin-American countries so far have scarcely anything that can be described as public sentiment. There are no intellectual currents that flow from community to community. The Roman Church once furnished such a bond, but for a long time now it has ceased to be an appreciable intellectual force. Its ministers no longer preach, except at rare intervals. The people are taught the catechism and the litany of the saints, but not much else. But the gospel will make public sentiment. It boldly stirs the sluggish lees of men's thoughts, and takes the risk of any ferment that may follow. It is itself both a ferment and a tonic. It makes men think and helps them to think aright.

"The generation of Christian men, educated in evangelical schools, which will soon furnish the leaders for the political life of Mexico, will supply men who are real patriots, unselfish because Christians, putting the good of the country before any personal interest what-

ever. In the same way the period of a generation or two given to instructing the poor and helpless will bring to them the magic gift of letters. When they can read, they will demand a press. With a press they will achieve community of sentiment and of action. If the people are to be sovereign—and so enamored of republicanism are all these nations that they will hear of nothing else—then the sovereign people must be trained for their duties. Minds must be enlightened, spirits chastened, morals purified. This is the function of the gospel itself, the most potent, democratizing influence known among men. It exalts the worth and the dignity of the individual till he comes to have self-respect, and to demand respect from others. At the same time it makes him his brother's keeper. It enforces such a spirit of consideration, of justice and of kindness that by it men can live together in peaceful communities, governing themselves."

b. Its Value Finds Abundant Confirmation.

With the recovery of Christ's conception of the kingdom of Heaven as a saved society here in the earth where God's will is done by man as it is by angels, methods of social Christian work are soon adapted to local needs. The religious value of such work has been many times demonstrated by churches in the worst quarters of cities in Europe and the United States. Here and there in Latin America also outstanding examples of institutional work are to be found, such as the People's Central Institute of the Southern Methodist Mission at Rio de Janeiro. One of our correspondents thus outlines its work: "A combined downtown institutional forward movement to reach the masses in the commercial and business center and the extensive slum district and the seafaring classes of the port of Rio de Janeiro, a city of nearly a million inhabitants. (1) Department of evangelization and religious instruction: preaching, gospel meetings, Bible classes, Sunday school, Bible reading, tract distribution, etc. (2) Department of elementary and practical education: kindergarten, day and night schools, classes in the practical arts of cooking, housekeeping, sewing, first aid to the injured, typewriting, etc.

(3) Department of physical training: (a) classes for young men and boys, young women and girls in physical culture; (b) gymnastics and indoor games; (c) open-air playgrounds. (4) Department of charity and help: medical consultations, clinic and dispensary, visits and personal ministry to the sick and neglected. (5) Department of recreation and amusement: festivals, lantern shows, popular lectures, social gatherings and picnics. (6) Department of employment: a bureau whose object is to bring those in need of employment into touch with employers. (7) Department for seamen: preaching and gospel service in the hall and on board ship, reading, correspondence and game rooms, distribution of literature, visitation of the sick in the hospitals and on board ship, board and lodging, and care for the general spiritual, intellectual, social and physical welfare of sailors."

The People's Institute, of Piedras Negras, Mexico,—founded by Rev. S. G. Inman—under the mission Board of the Disciples of Christ, has attracted wide attention among educators, government officials and private citizens alike. It is the outgrowth of a small reading-room. The discussion of public issues in the reading-room called forth a series of public conferences on civics and morals at the municipal theatre which aroused so much interest and enthusiasm that the demand was imperative for an expansion of the work and for a permanent home for the new enterprise. Funds were raised by popular subscription from philanthropic residents on both sides of the Rio Grande for the erection of the present splendid building. It was organized especially for the purpose of seeking a point of contact with the higher classes, who could never be persuaded to attend religious meetings. The methods used were those which would interpret Christ's message as a force to uplift the community and national life, rather than to bring direct pressure on individuals to join the church. The dedication of the building was made an official act by the government, which often holds patriotic meetings in the auditorium. Other public and private organizations often use the rooms for their meetings also. Much of the success of

the work is due to the active cooperation of the public school teachers, who in a large measure have been used to head the varied activities. The Institute combines the work of the social settlement, the public library, the charity organization society, the society for the prevention of cruelty to animals, and all the other benevolent, educational and reform organizations of the ordinary city in the United States.

One of the most interesting features of the Institute is a Sunday morning meeting, generally attended by people who would never think of attending an ordinary evangelical preaching service. A topic is chosen, and some government official or other prominent citizen, known for his high moral character, is asked to lead the discussion, which is afterward thrown open to all present. The frankest discussion is urged and secured. The director always presides and closes with his own presentation, showing the bearing of Christian teaching on the problem. Thus an opportunity is found to present the claims of Christianity to those who had ceased to think of it as of any practical value to them. These meetings and those of a debating club have often aroused interest and started movements for the betterment of community life, which have afterward been taken over by the government or other organizations.

Night classes in fifteen different subjects are conducted for young men and women. As many as one hundred and forty have been enrolled at one time. During the school year conferences are held for the public school teachers. The director of the government schools of the district is on the faculty of the Institute, thus helping to correlate its educational work with that of the public system.

This work seems to offer an approach to the upper commercial and official classes who have so long been indifferent under the older methods which seemed to appeal only to the humbler classes and those who could be aroused to the ambition for a better education than was afforded by the native schools. In this respect the Piedras Negras work differs from most social institutional

work, which aims at the lower grades of society, trying to elevate their ideals and environment. But here the attraction of modernized social and intellectual opportunities drew from their aloofness those who had hitherto considered themselves above the social scale of the native evangelical membership.

c. It Prepares the Way for the Gospel Message.

Social service indirectly contributes to individual salvation by preparing the way for the gospel message.

Two things are necessary in order to convert the world to Christ. One is Christian truth, the other is the Christian spirit, and it is the spirit which vitalizes. A body of Christian truth without the Christian spirit is as powerless and dead as a human body without the soul. There are multitudes in the world, and especially in Christendom, who have been taught more or less in the truths of Christianity, but who have been mistaught as to the spirit of Christianity. That spirit is the spirit of disinterested love. Such love is the very essence of our religion because it is the very essence of God, of whom Christianity is a revelation. Now the world at large does not believe in disinterested love. There is every reason why men believe in selfishness; but why should they believe in a love they have never experienced, and rarely, if ever, witnessed? This is the real, practical atheism of the world. As long as men do not believe in disinterested love, they cannot believe in God, who *is* disinterested love. As long as such love is unreal to men, God is unreal to them. Non-Christians and professed Christians meet one another in the daily contacts of business, but even Christian men make no profession that their business is disinterested. With them as with others, "business is *business*." Thus there are great multitudes in so-called Christian lands for whom Cristian truth has been devitalized, and its proclamation made powerless.

The principal contacts between Christendom and non-Christendom have been commerce, diplomacy and war, and disinterested love is not commonly recognized as the controlling motive of traders, governments or armies. Few, indeed, are the pagan peoples in the world to whom

the great war has not given another superfluous demonstration that "Christian" nations do not love one another. Millions are feeling, and not a few have definitely formulated the thought, that somehow this war is a negation of the Christianity of Europe. A prominent Japanese, Dr. K. Ibuka, chosen to represent the Federated Churches of Japan, said when welcoming the Christian embassy recently sent to that country by The Federal Council of the Churches of Christ in America: "Men to-day are standing, with bated breath, bewildered at the spectacle of the gigantic struggle going on in Europe. For half a century or so the newly awakened East has looked up to the civilization of the West as the highest type of civilization the world has ever known. But it is now trembling in the balance. . . . The civilization of Europe has been pointed to in the East as preeminently Christian, and men are asking us Christians, 'Where is your God?' Where is the kingdom of God which you proclaim as the supreme aim of life? Where is the brotherhood of man so often on your lips? What is the real value of Christianity to the world? Do not Christian philosophers and theologians themselves admit that, after all, might is right?" These taunts are not new, but they have been newly barbed and feathered, and find the mark as never before.

To what purpose do we reiterate yet again that the Christian life means love to God and man? Such words are empty chaff before the whirlwind of human hate and greed. There must be evidence of unselfishness. Where shall it be found, if not in sacrificial service, which is the natural expression of love?

Dr. Grenfell, of Labrador, says: "When you set out to commend your gospel to men who don't want it, there is only one way to go about it—to do something for them that they'll understand." That was the Master's method. The nations are not hungering and thirsting for righteousness, but wherever the industrial revolution goes many new needs appear of which men become deeply conscious. They can understand poverty and sickness when the coming of machinery throws them out of employment. Talking to them about righteousness is to them no such evi-

dence of your love, as is helping them with respect to some felt need. Social service in mission fields is simply an extension of the principle of medical missions, which have been so wonderfully successful in overcoming prejudice and in preparing the way for Christian truth.

d. It Demonstrates Christianity to Men.

The industrial revolution is the forerunner of new needs and of new social problems which, left unsolved, become social perils. Social service which aims to meet these new needs is the forerunner of the teaching of Jesus, which alone can solve these problems and prevent these perils. Social service appeals to men because they can understand it. It kindles their gratitude, gains their confidence, wins their affection, and in some measure reveals the Christian spirit. It is not a proclamation of Christianity, but it is a demonstration of it—a demonstration not of logic, but of life. Is not this expression of Christian love precisely the answer needed by the new skepticism concerning the reality of Christian love?

There are two distinct methods of communicating truth which are as old as human intercourse. One is by means of words, the other is by means of acts. And while the word is the primary messenger, the act not only "speaks louder" than the word, but speaks a universal language. When the Christian spirit has been shown in ministering to keenly felt wants, when it has been manifested in self-denying service, *then* the spoken word of Christian truth will have its rightful power.

e. It Gives Each Man His Rightful Place.

Social service directly contributes to social salvation by helping to rectify relations between man and man. In an address made several years ago President Wilson said: "We are in the presence of the absolute necessity of a spiritual coordination of the masses of knowledge which we have piled up and which we have partially explained, and the whole world waits for that vast task of intellectual mediation to be performed." Science is classifying the new knowledge, and gradually coordinating its truths, but science does not concern itself with spiritual

meanings and ultimate purposes. President Wilson continued in the same address: "The business of the Christian Church, of the Christian ministry, is to show the spiritual relations of men to the great world process, whether they be physical or spiritual. It is nothing less than to show the plan of life, and men's relations to the plan of life." This is precisely what social Christianity undertakes to do.

Immanuel Kant, regarded as the greatest philosopher produced by Christendom, recognized a universal plan in nature and history by which the human race would fulfil its destiny here in the earth in a kingdom of "the good," which he called in Scriptural phrase, the "kingdom of God." Since Kant's time the highest theological thinking has made dominant what has been called a "moral teleology"—the teaching that the world exists for a moral purpose to which the spiritual and the physical are alike subservient. In recent years this conception has reasserted itself with new vigor and with wider acceptance, and men are beginning to recognize the cosmic designs of God in Jesus' teaching concerning the coming of the kingdom of Heaven here in the earth.

This interpretation of Christianity fits the peculiar needs of our times as the ocean fits the shore, and makes social service inspired by Christian love the intelligent application of the social laws of Jesus to human relationships. Those laws perfectly obeyed would be God's will done on earth as it is in heaven—the kingdom fully come.

CHAPTER V

THE CHRISTIAN MESSAGE AND THE EDUCATED CLASSES

I. THE PRESENT ATTITUDE OF THE EDUCATED CLASSES OF LATIN AMERICA TOWARD CHRISTIANITY

a. The Educated Men are Hostile or Indifferent to Christian Truth.

It is the unanimous testimony alike of natives, foreign observers and evangelical ministers that among the educated classes of the Latin-American republics there is wide-spread hostility to the Christian faith. In some of these countries there are small groups who remain faithful to the teaching of the Roman Catholic Church, and throughout them all individuals are to be found who believe in God and in His supreme revelation through Christ. But in general it is to be said that defection from the Roman Church implies, among the "intellectuals," either complete indifference to the whole subject of the spiritual life of man or the profession of some phase of philosophy which seems to justify them in rejecting the claims and authority of the Christian religion in any form. From the time of the revolutions in these countries the minds of the leaders have been concentrated on the attempt to discover intellectual bases for society and the secret of governmental authority and method, apart from the teaching of the only form of Christianity which they know at first hand and which they have almost unanimously rejected. If here and there we find those

who had deeper insight into the facts, and who, like Montalvo of Ecuador, held that "a sane and pure democracy has need of Jesus Christ,"[1] those voices are all too rare.

b. Their Philosophy is Irreligious.

The vast majority are strong political idealists. They have sought through a philosophy of human nature and history to discover the true principles on which an ordered society could be established. Naturally, in the earlier period many of them looked on the French encyclopedists as the true parents of that democracy which they accepted as the only substitute for the autocratic rule of Spain and Portugal. And from Rousseau, Voltaire and their confrères they sought their moral, social and political inspiration and guidance. But that was a comparatively brief phase. The rapid spread of the doctrine of evolution and the discovery that the encyclopedists were pure dogmatists, whose doctrines were unsupported by history, led them to other and later systems of thought. The great names which seem to have ruled the minds of Latin America for the last two generations are those of Auguste Comte, with his system of positive philosophy, Herbert Spencer with his majestic and imposing philosophy of mechanistic evolution, and Jeremy Bentham, whose doctrine of utilitarianism as applied to legislation and governmental ideals exercised great influence. As those thinkers systematically treat positive Christianity, and even the active belief in God, as irrelevent to the study of mankind and the ordering of society, their many followers in Latin America have naturally treated the whole subject of religion as *passé*. Many of their rulers and of the instructors of youth in their universities have either ignored religion entirely, except in anti-Catholic legislation, or have definitely attacked its claims to intellectual respect or official recognition.

Naturally, therefore, we are presented with a condition almost unique in the modern world, where religion is

[1] F. García Calderón, "Latin America: Its Rise and Progress," 240.

treated consistently as a superstition of the past which in none of its forms is worthy of the attention of free and educated men. If we are told that here and there circles are being formed and are growing in number and power which concern themselves seriously with such movements as spiritism and theosophy, this may be treated partly as a witness to the survival of the religious instinct among their professors, partly as a proof that the merely secular view of life is beginning to reveal its poverty and shallowness.

c. The Roman Church is Helpless.

On the other hand, there seems to be no evidence that the leaders of the Roman Church are able to withstand this mighty flood of agnosticism. The mere *non licet* of the late pope's attack upon modernism can have no effect with a situation like this. The works of Roman Catholic apologists in Europe seem to have a very limited circulation in Latin America, and the education of priests does not fit them to deal with the problems of agnosticism from the modern standpoint.

2. THE DIFFICULT TASK OF EVANGELICAL CHURCHES

It is obvious, of course, that the evangelical Churches cannot undertake to counteract directly the institutional life which has produced or which nourishes the anti-religious attitude of the governments and universities of Latin America. Nor can they send men whose task shall be merely that of substituting one philosophy for another. Their influence upon the educated classes of these republics must arise from the effort of highly trained and devoted Christian men to bring men of education to Christ. We know how difficult that task is in all parts of the world. But in most Christian lands the task is made easier by the presence, in their best educated circles, of large numbers who are avowedly Christians in conviction and spirit. In Latin America it is the absence of any such nucleus, and the fact that so many have rejected Christianity or are indifferent to its claims, which constitutes the peculiar problem.

a. The Two Essential Matters of Emphasis.

In the first place, then, we must emphasize the fact that work among the intellectuals has the very same object as that among the uneducated, the bringing of human souls one by one into the fellowship of God through faith in Jesus Christ. The definiteness, power and glory of a personal life in God must be the one supreme message of the Christian teacher to them as to all other classes. The more directly he makes that fact the center and substance of his whole message, the more force will be exercised by his ability to meet the stress of debate based upon philosophical and historical argument against the Christian faith. In all parts of the world it is the substantial power of a personal experience of Christ and of God in Christ which attracts most earnest attention to the intellectual aspects of the whole matter. Without that compelling energy of active life all dispute about the philosophy that is consistent or inconsistent with Christianity appears as a mere abstract affair, a mere choice of school flags, or an unmoral assent to propositions that do not lay bare the roots of our being in God.

Further, it must be remembered that the missionary must seek to bring his educated converts to an open confession of their faith and into Christian service. Without such open confession and an accompanying expression of the religious life through self-denying activities, these converts will lose the steadying of character that comes through witness-bearing, and the power of the self to function through service is likely to suffer atrophy. These are commonplaces of the religious life as the evangelical understands it. But just here is one of the chief difficulties to be encountered, for the almost universal testimony laid before us proves that many of the upper circles are deterred at the very start from open connection with the evangelical Communions because these are so largely composed of the poor and the uncultured. The fear of losing caste is apparently as great as among the higher castes of India. It is here that strong intellectual leadership is needed to support the spiritual appeal, to nourish and fortify the spiritual impulse which has been awakened.

b. The Main Themes of Candid Discussion.

With these thoughts before us we must now describe the main topics on which the evangelical teacher who is to labor persuasively and with authority among the educated classes should be as thoroughly equipped as possible.

(1) *The Doctrine of Evolution Theistically Interpreted.*—The thinking world of Latin America is largely controlled by the idea of evolution. The form in which it has mainly been presented and gained its hold is that which it has taken in the system of Herbert Spencer, based upon the doctrine of the persistence of force and the Darwinian theory of natural selection. For many the Spencerian philosophy has coalesced with the more humanitarian enthusiasm of Auguste Comte, whose philosophy of positivism has at once captured their democratic convictions and confirmed their rejection of a supernatural religion. Thus they find themselves buttressed, by an interpretation of evolution which claims to be scientific and a view of history which claims to be most human, in an attitude of defiance toward revealed religion. In their search for political ideals they assume that science must have the last and decisive word. Hence the more recent concentration on psychology and sociology among their university leaders and political theorists does not imply any deeper grasp of the spiritual nature of man and the absolute nature of moral law. Rather does their interest in these new fields of thought proceed upon the basis of that evolutionism and agnosticism which the earlier generation adopted as the final truth for the modern scholar and thinker.

It is evident that if the evangelical form of Christianity is to be made real to men who have been thus trained for nearly three generations, a mere blunt and ignorant denial of the doctrine of evolution or a superficial and insipid treatment of the philosophy of agnosticism will avail nothing. The true method will be pursued more wisely by the man who knows that there is another view of evolution than that of Herbert Spencer. There is a kind of tyranny which the earlier and coarser view of evolution has exercised over the minds

of a whole generation of men. It has been assumed that the principle of evolution means that the earlier periods of the history of our world explain the later, that the simpler conditions and forms of existence produced the more complex, that the lower phenomena are the causes of the higher. The idea of order in time has become confused with the idea of causality. Thus mechanical principles are used to "explain" the facts of biology. Biology, in turn, is taken as the key to psychology, psychology to sociology, and the last as the key to all religious phenomena. This easy and shallow way of explaining the history of our world is now being discredited steadily by the most representative thinkers of Europe and America. It is hard, however, for many minds to get rid of its tyranny over their imagination. The conception that the evolutionary history of nature and man in our little world reveals the gradual enrichment of the field of reality by the advent of successive new causes, which come from sources, or a Source, in the invisible and spiritual universe, is the conception which the Christian thinker must think through until its truth has filled and freed and illumined his mind.

And again, our Christian apologist must remember that agnosticism was promulgated by Kant, Sir William Hamilton, Victor Cousin and Dean Mansel, not as the destroyer but as the helpmeet of faith. This knowledge may not lead him to adopt agnosticism, but it should lead him to a deeper study of the whole movement on its Christian and constructive side. For this purpose he might well pay some attention to the Ritschlian movement and its significant history both in Germany and in the English-speaking world. For it is safe to say that, though Ritschlianism has not produced a commanding system of Christian doctrine, it has served the past generation as a helpful system of apologetic, and especially so among the intellectuals of Europe and North America. And yet Ritschl explicitly and elaborately founded his method upon a philosophical agnosticism which he expounded and defended with great conviction and energy. Thus, like a wise strategist, the Christian

teacher, without attempting merely to substitute one difficult philosophy for another, may turn the flank of the foe by showing that many eminent philosophical agnostics have been convinced and earnest Christian believers.

Let this, then, be the task of the man who, by the writing of pamphlets, the delivery of lectures and the conduct of private discussions among the agnostics of Latin America, seeks to win educated men to Christ. He must master the theory of evolution in its Christian interpretation and the doctrine of agnosticism. For this, the literature, even in English alone, is vast and varied. The works of Robert Flint, John Fiske, A. J. Balfour, William James, J. Arthur Thompson, Romanes, Oliver Lodge, Kelvin, Eddes, Bergson and Josiah Royce are a few among the many that are easily available.

(2) *Religion as a Normal Activity of Human Nature.*—The thorough-going discussion of evolution and agnosticism involves of course the fundamental problems connected with the philosophy of theism. But it is said that many leaders of Latin-American thought who do not profess to be atheists adopt, nevertheless, the form of theism known as deism. That is, they seem to acknowledge the existence of a creative and intelligent will, without which nature cannot be explained as a vast but unified and orderly process; but they disclaim the idea that such a being has definite claims on individual recognition. They are deists who disown religion. They imagine, as indeed many do in other enlightened lands, that the future history of man, based on economic facts and ethical and social ideals, can reach its goal without any effort on man's part to enter into personal communion with the Will which orders all. That Will works immanently, it is said; and, so far as our knowledge or responsive action is concerned, it works impersonally. There are many who shrink from avowing themselves as intellectually atheists, who do not realize that the deists who do not seek or worship God, and the agnostics who avoid religion on the ground of a certain theory of knowledge, all live as practical atheists, "having no hope and without God in the world."

There are three main lines of attack upon this position,

recognized in modern apologetic literature. The first of these is the fruit of the modern study of religion as a whole. It is found that religion is a normal product and activity of human nature. It is as old as language, as wide-spread as the race itself. The hunger of man for communication with the unseen powers that control his fortunes, and with the Divine Source of the soul's life is irrepressible and is increasingly believed to be universal. Irreligious communities are not superior but inferior to their fellow-men. They are, under temporary and unnatural conditions, stifling the true tendency of their nature, denying to themselves the highest fruits of their existence as men. As John Fiske, the first great exponent of Herbert Spencer in North America, asserted: "Nature's eternal lesson is the everlasting reality of religion." In dealing with evolutionists of a certain type his argument in "Through Nature to God" should be mastered by every teacher of Christianity.

There is abundant proof that in Latin America, as in other communities where the message of Christianity is rejected, the hunger of the soul for religion finds expression in the pursuit of spiritualism, soothsaying, theosophy and other such phenomena. The loss of faith in Christ always brings the demons back to man's imagination and gives them power over his heart. As the fountain head of such systems, when they become systems, is the East and especially India, the wise herald of the gospel will give more attention to their history in their birthland. For this purpose no book will serve better than Mr. J. N. Farquhar's "Modern Religious Movements in India"; and the true value and significance of man's yearning for direct contact with the supernatural should be studied in Professor E. F. Hocking's stiff but rewarding work on "The Meaning of God in Human Experience." The purely superstitious nature and immoral tendencies of these movements, when they are taken to supplant Christianity, may be fully and should be ruthlessly exposed in written and spoken word.

The second method of appeal should be based on man's moral needs. To some minds the mystical appeal seems

faint and unattractive, especially if their life is materialistic and self-indulgent. But there are few who, when pressed kindly and firmly, do not acknowledge the need of personal moral improvement. If God exists, then He has laid down laws for human nature and social intercourse which are as definite, real and irrevocable as the "fixed" laws of nature. No consistent and intelligent evolutionist is in a position to deny that. The difficulty is to get the individual conscience quickened to speak at this point. Yet this must be done if the deepest and happiest results are to be attained. If lying and lust, if selfish living and anger, if hatred and jealousy, if greed and cruelty, are contrary to the sacred laws of human nature, if to live in communion with God is a fundamental law of our human experience and the true ideal which stretches into the unseen and the eternal, who can contemplate humanity as godless and sinful without dismay and contrition?

It is here that in the third place the appeal to Christ and His gospel must be made. For He is proclaimed from the beginning and always as the One from and through whom man receives the complete forgiveness of God, the power to live the ideal moral life, the sense of immediate and permanent contact and fellowship with God, the Father. It is vain to deny that this experience is real, for the witness to its reality is simply incalculable in the variety of persons and conditions, of moral situations and intellectual equipment, where its power and actuality are established. A man may choose to live without all this, but he can never prove that other men have not received this power and entered into this life of God.

(3) *The Bible as a Trustworthy Message of Salvation.*—The argument which we have sketched cannot end of course without entering upon a discussion of the origin of Christianity and the authority of the Bible. A missionary to uneducated heathen has the right to go with the Bible in his hand and assert dogmatically: "This is the Word of God, and I am here to declare the message which it contains for you and from Him." But he who

works among people of western education cannot act in that simple way. He will find himself driven very soon to explain and defend his assertion that this book is the Word of God. He will be confronted by many men and women who have caught at least the echoes, and by some who know the substance, of the modern critical movement in Bible study. And with them the argument must begin further back.

Now it is one of the clearest results of the whole modern historical movement that the study of the rise of Christianity as the supreme revelation from God and the study of the literary history of the Bible are intimately bound together. The Bible can be used as the "Word of God" because it contains the message of redemption and the offer of that fellowship with God which the heart of humanity was created to hunger after and to enjoy. But that message of salvation, when delivered fully and with all its just and immediate implications concerning God and man, the guilt of sin and its pardon, the infinite fountains of divine love and the atoning death of Christ, the need of repentance and the principle of faith, the demand for obedience to the laws of personal honor and of social morality, the offer of the Holy Spirit—that message is Christianity.

It would be out of place to attempt here an outline of the argument which should deal with the rise of Christianity. The literature is so great that it would baffle any one to attempt even a brief catalogue of relevant and important works without some risk of misunderstanding. Suffice it to say, that in the bibliographies to the various articles in Hastings' "Dictionary of the Bible" and his "Dictionary of Christ and the Gospels," the student on the field can find abundant material for his purpose, and in those articles themselves constant help in his effort to present reasonable, modern and constructive arguments for the authority of the Bible, and especially of the New Testament, and for its complete

trustworthiness concerning the person and work of Christ, the nature and claims of the gospel of the grace of God.[1]

On the side of "method," it is clear that an important work could be done by the establishment in the chief centers of Latin-American civilization of libraries which would contain the best works of modern Christian scholarship, works which are representative of the evangelical Churches and of that broad fearless research into science, history, philosophy and theology which is laying the solid foundations of faith in Christ and His gospel for the modern mind. These libraries should be under the control of competent, earnest scholars, full of the evangelistic spirit, who know how to use them personally and to make them fully available for all educated people with whom they come into contact.

It ought to be added that those who are thus equipped and appointed to present the evangelical faith to the educated circles of Latin America will always seek to do so in the language of to-day. This requires not only that they know the past and orthodox mode of doctrinal statement, but that they have mastered the secret of stating the Christian truths in the manner which makes them real for the psychologist and sociologist of our own generation.

(4) *The Church as a Real and Efficient Expression of the Spirit of Jesus Christ.*—The rise and the divine authority of Christianity cannot be discussed in the fullest manner without raising the whole subject of the nature, history, value and authority of the Church of Christ. The intellectuals of Latin America are said to have revolted from the Roman Church and to regard Protestantism as a poor and sectarian offshoot from it. The hatred which they feel towards what they regard as the parent becomes contempt for what they regard as its rebellious and puny offspring. The principal answer to this attitude can be found only in the gradual growth of

[1] Dr. José Rodriguez, recognizing the great need for a modern history, in Portuguese, of the origin and development of the Bible, is now preparing such a work.

strong evangelical churches where Christianity is presented as the power of God unto salvation, where the evangelical type of sincere piety is worthily realized, where its effect upon personal character and its issue in social service manifest its full dignity and divine authority. To clothe its teaching with the beauty of holy lives and to manifest it in ardent devotion to the whole good of humanity, will go further than all scholastic argumentation to win admiration and confidence.

But the intellectual side cannot here be ignored. The evangelical faith must be presented as the true representative of the Apostolic Church—the true creation of the Spirit of Christ. To do this by formal lectures, by printed pamphlets and books, by personal discussion, requires, if it is to be done convincingly, a large amount of historical knowledge, doctrinal insight and spiritual conviction. The principles which lie at the foundation of the Church in New Testament times must be deeply studied and clearly expounded. The history of the rise of Romanism must be investigated, that its dangers as well as its truths, and its additions to the original gospel alike in formal doctrine, in ceremonial and in superstitious practise, may be discovered and set forth.

More important still, though involved in it, is the need for a thorough knowledge of the history and meaning of the Church in which the evangelical preachers believe and in whose name they are at work in Latin America. Here there is room and clamant need for a rereading of the Protestant history. Why did all these divisions arise? Is it only an evil spirit that has given them birth? How is it then that they all produce at least in some measure, and many in a very full and splendid measure, the fruits of the Spirit of Christ? The Spirit which produced them is the Spirit of freedom, of individualism, of that democracy which was planted at the very first in every church established by the apostles of Jesus Christ. The same spirit which made the Latin-American countries revolt from Spain and Portugal, which made them prefer republicanism to monarchy, which made them seek as separate nationalities to fulfil their

destiny is that which produced the divisions of the Protestant world. The ideal of bare and formal unity, which many of them profess to admire in the Church of Rome, is hostile to the whole spirit in which they have been trained socially and politically. The unity of the Church must be that of the mind and the spirit. It is a fruit rather than a root of life. The unity in which the Churches are rooted is unseen and spiritual, the boughs and branches diverge, but the tree produces the one fruitage of a holy life in God. Even though much sin has been at work in the production of their divisions, just as much sin (*e. g.,* the Inquisition) served to preserve the formal unity of warring parties in the Roman Church, nevertheless it is becoming clearer every day, and the Panama Congress is a brilliant proof of the fact, that the various sections of the evangelical Church feel more deeply and widely every year their inherent unity. The things that unite them are greater far than those which divide them.

It ought to be urged upon our Latin-American friends that in the history of the evangelical Churches we have a most brilliant illustration of the evolutionary method of God. Through the freedom of man, identified, consecrated and secured in the gospel of Jesus Christ, the Divine Spirit is creating His own organs of life and action in our human world. The unity of Protestantism is not that of an engine, but that of a living tree. Such institutions as the Young Men's Christian Associations and Young Women's Christian Associations, hospitals, Christian schools and colleges, social settlements, charity organizations and institutions of all kinds, Bible Societies and interdenominational missionary activities, are not mere accidental and unrelated phenomena. They are the fruits of that one mighty and living Spirit which is at work in the evangelical Churches as a whole, the organs of His divine efficiency. It is of the utmost importance wherever the Roman Church, with its limited idea of unity is dominant, that this true idea of evangelical unity should be thought through, mastered and constantly presented. The divisiveness of the Spirit of freedom is not the whole fact. When it is truly de-

rived from God's own grace its unity is ever at work seeking to overcome divisions and to secure outward unity, not by external means and physical force, but by the compulsions of a common experience and a common aim. It is a wonderful confirmation and illustration of this position that the principal evangelical Communions are to-day deeply concerned with the effort to secure even further cooperation with one another. They recognize that their divisions, so far as these hinder unity of the spirit and active fellowship, must be overcome; and they are endeavoring everywhere to discover those methods by which their one faith and one baptism in the one Lord may lead to the fulfilment of our Lord's prayer "that they all may be one."

(5) *The Social Standards Inherent in Christianity.*—The defensive presentation of Christianity to educated people must include a full and fearless statement of the ethical demands and forces which it brings to bear upon human conduct. This subject is dealt with elsewhere in this Report on its other and practical side. Suffice it to say now, briefly, that the Christian apologist has here one of his most powerful and yet most difficult weapons. But in its use he has the inestimable advantage of direct appeal to the teaching of Jesus, the history of Christianity and the experience of many nations in modern times. The shallow sociology of writers like Herbert Spencer is due to the lack of spiritual perception in their view of human nature. The teaching of Jesus proves with astonishing and overwhelming clearness and power that the laws of human character and social experience spring from the fact that man is a spiritual being, related directly to God. He is not made for the life of a higher animal. His appetites and passions are not the end of his existence. That end is to be found only in the knowledge of God and in the fulfilment of righteousness. Since this is the truth, as Jesus Christ taught, no society can ignore the laws of purity and righteousness without endangering human life as a whole. Indifference to the laws of personal morality in the lack of continence, indifference to the laws of society in

the practice of injustice to any class, is, if it spread far enough and wide enough, the disintegration of human nature. The Japanese and the Chinese have begun to see that the loss of their ancient forms of religion has destroyed the foundation of their ancient form of social and national order. Only the Christian faith can replace the loss, with foundations laid deeper than those they possessed of old, because laid in the will of Jesus Christ, the Son of God.

The leaders of the Latin-American revolutions sought in certain forms of social idealism for the secret of political organization and commercial order in the new republics. They sought in vain. For no system of government needs religious ideals, the conception of the will of God concerning man, more than a democracy. Liberty, equality, fraternity were religious principles, elements of the life of Christian Churches, before they ever became potent war cries of revolution and ideals of society in general. Apart from their religious origin and inspiration, these three great ideals have neither truth nor potency. It is the Christian gospel which first established them as working, organizing forces. From the Christian Churches they passed over into the general consciousness of modern nations. But apart from the Christ, and His revelation of the Father's will and purpose concerning man, they have no reality. It is their passion for democracy which should lead the rulers and philosophers, the statesmen and lecturers of Latin America back to Christ. For His Kingship is the only real source of that individual liberty, that mystic equality, that universal fraternity, whose glory appears in the Christian life, whose ideal is striven after passionately by the evangelical Churches, whose partial fruits are seen in the incomplete democracies of the modern world.

CHAPTER VI

THE PREPARATION FOR CHRISTIAN WORK IN LATIN AMERICA

Whoever would take an evangelical message to any one of the peoples of Latin America must have in mind three modifying facts: First of all, most of the peoples among whom he plans to live and work are not pagans. They are Christians in name and deeply resent a classification which puts them on a par with pagan peoples. The Indians of the mountains and forests are practically pagan in their thought and ways, but only a small portion of the work attempted hitherto in Latin America has addressed itself to their needs.

Again the missionary will be doing much of his work in an environment of enlightened and refined civilization. He must, therefore, acquaint himself with the accepted canons of taste and culture which have grown out of a rich and ancient past. Finally, the visitor does not in the estimation of the Latin American bring to him a better scheme of life or a finer set of ideals. He is likely to prefer his own ways to any that are offered. The wise missionary will therefore make a careful study of the Latin American before beginning his work in South or Central America, and will determine, like Paul, to conform himself, his plans and his message to Latin peculiarities, except where such conforming might involve a betrayal of essential principles.

The varied strata in the population of Latin America are well set forth by Dr. Speer in the report of the Committee on the Special Preparation needed for Latin America:[1] "There is a higher social class which lives its life in Paris when it can, and at other times in the spirit and ideals of Paris. There is an upper-middle, intelligent and capable body of people very much like the same type of people in our own land. There is an immense body of artisans, farm laborers and smaller tradespeople, with a strong, often dominant strain of Indian blood, for the most part ignorant and untrained, and shading down at the bottom into a mass of illiteracy and economic unproductiveness, which, torpid in some nations and cheerful spirited in others, constitutes in all a dreadful deadweight. There is, finally, the pure Indian population of pastoral, agricultural or nomadic habits, which must be reached like any aboriginal, uncivilized people." It may be added that the highest class is educated and prevailingly agnostic in profession; the others, for the most part uneducated, are often fanatical.

I. THE KINDS OF MISSIONARIES NEEDED

The predominant need in Latin America is for ordained men who in addition to preaching ability know how to develop and to organize the churches to which they minister, and for educational missionaries who can make the mission schools more definitely Christian and at the same time highly efficient. The ordained missionary who can preach to men acceptably, who has the patience which keeps at a slowly developing task until he reaches abiding results and the foresight which trains a community or group to which that task may be transferred, is the mainstay and essential basis of any first-rate missionary enterprise. The educational missionary who knows his task and can organize it properly, who is a natural leader along intellectual lines, whose culture is broad as well as reasonably deep, is an important factor in the reaching of all classes,

[1] Fourth Report of the Board of Missionary Preparation, p. 160.

well-born as well as humble, cultured and uncultured alike. In Latin America the conveyance of the gospel message calls for a large force of missionaries of both these types.

Among educational missionaries there is need of varied types. Schools of all grades and kinds must be maintained with efficiency. Intelligent supervision is one of the crying needs of the schools now established. Schools intended to attract the representative Latin Americans must maintain first-rate standards and will require men and women who are thoroughly competent for large responsibilities at home. Real educational leadership is essential to the greatest success. Latin Americans value education; their leaders are in touch with European standards.

There is abundant room among the Indian populations in agricultural regions for a large increase of schools which can furnish a good agricultural and industrial training. Some excellent beginnings have been made, but the opportunity is wide open. For the non-Indian populations the government provides fairly well for this type of education.

For medical missionaries there is a limited field as compared with opportunities in other parts of the world. Each republic has its own medical schools and in the cities there is a reasonable supply of trained physicians and surgeons. In most of the Latin-American countries a doctor of foreign birth must pay large fees and pass technical examinations in Spanish or Portuguese in order to obtain a license to practise medicine. Yet in Latin America, as elsewhere over the world, the Christian physician who ministers freely to the needy and the poor can break down many barriers raised by ignorance and prejudice. There are great areas in country districts where it is very difficult to get medical aid. In Mexico, Central America, Ecuador and some of the other republics the opportunity seems particularly great. There, as elsewhere, the missionary physician opens the hearts of the people.

2. THE QUALIFICATIONS DEMANDED

The general consensus of opinion among missionaries in Latin-American lands anticipates a strong appeal during the next quarter of a century to the leading minds of those republics, and demands missionary recruits of the highest type, who have a message for those whose culture, although not entirely like their own, is fully its equal. Such added members to the circle of devoted and successful workers now on the field must, in general, be well rounded in their development, strong in body and mind, alert to many interests, men and women of force, courage and individuality. An attractive personality with some distinctiveness goes far in gaining a hearing for the missionary's message. Among specific qualifications the following invite emphasis:

a. A Deep and Abiding Spirituality.

In Latin America, not less than in many other lands the fundamental quality of the successful missionary is a deep and abiding spirituality, which Dr. Oldham has described as "that abiding experience of the presence and power of the Holy Spirit which transforms an educated man into a messenger of God." Such an experience gives a reserve of spiritual vitality which enables one to meet every adverse experience with equanimity, good judgment and Christian friendliness.

b. A Thorough Education.

Hardly less important to the highly successful missionary will be a thorough education. In any country of the world missionary leadership draws upon every range of knowledge which the best university training furnishes. No real knowledge goes to waste. But in Latin America the times seem to call insistently for men and women so well read in history, literature, social and philosophical subjects that they will not fail quickly to comprehend the Latin mind and to recognize its value as well as its peculiarities. In connection with a broad and fine equipment intellectually a successful missionary would find some form of specialization of real value. If regarded as an

authority on some subject, the missionary will win attention for his other messages. A thoroughness of culture which will enable a missionary to deal on even terms with the leaders of Latin-American life and to win their respect will be a lifelong asset. This specialization may well be initiated on the field, and in consultation with others, so that in each mission or community there will be missionary specialists in varied lines.

c. Natural Refinement and Courtesy.

Another indispensable qualification for large efficiency in Christian work in Latin America will be a natural refinement and courtesy, born of sincerity, a generous spirit, a natural friendliness and a real love for the people of those republics. Kindly and genuine good manners are deeply appreciated among them. They are an affectionate people. "Whoever would find them friendly needs only to show himself a friend and the kind of a gentleman whom love alone creates." A rough boorishness or lack of sympathy closes many avenues of usefulness.

d. Linguistic Ability.

Another factor of importance is linguistic ability. A command of the Spanish or Portuguese languages, the ability to speak and write fluently and correctly, is of supreme value. Latin peoples are very proud of their musical languages; while they are remarkably indulgent of the mistakes of foreigners, they are very sensitive to imperfect pronunciation or to awkward phrasing. There are a number of Indian tongues which have not yet been reduced to writing. To accomplish this fundamental task there will be required a few men of outstanding linguistic power.

e. Breadth of Mind.

A fine mental poise which issues in tactful and generous dealings, fine discernment and poise of judgment cannot be overestimated. Missionaries to this field have so many sources of needless annoyance that they must be men and women of large calibre, straightfor-

ward, sincere, ready to subordinate personal or even denominational advantage to cooperative Christian progress, letting love alone rule their spirit.

3. COURSES OF STUDY TO BE FOLLOWED

a. Courses on the Bible.

No knowledge is more essential or useful to the missionary than a real mastery of the English Bible. The teachings of the Bible are at the very basis of the evangelical message. It is the great text-book on Latin-American work. Courses which cover its history, literary content, the development of doctrines, the interpretation of its books and its achæological background are such as fit the Christian worker for his difficult task. The Latin-American worker should be familiar with the Douay version in English and with its history, and acquainted with such Roman Catholic versions as are available in Spanish or Portuguese.

b. Courses on the Fundamentals of Christianity.

Veteran missionaries often declare that one of the most important lines of preparation for service is the mastery of the essentials of Christianity. One who cannot give a clear reason for the faith that is in him is unlikely to become an effective teacher or evangelist.

c. Courses in the Spanish and Portuguese Languages.

Very exacting standards must be maintained in the acquisition of Portuguese for work in Brazil and of Spanish for work elsewhere in Latin America. Every missionary should determine to become a master of the language of the country to which he goes. While both Spanish and Portuguese seem relatively easy to the student who has already mastered Latin and French, they demand severe application for idiomatic and accurate use. Under really competent instructors a missionary may get a strong and valuable start in these languages before going out to the field. It is advisable that he take time enough to get fairly well grounded in them before taking up

work. Experienced missionaries differ as to the expediency of going to Spain or Portugal in order to learn the languages at their best.

d. Courses in Latin-American Life and Literature.

It is quite essential that a well-equipped missionary to Latin America should familiarize himself with the history and the literature of the Latin peoples. It will help him to understand the Latin mind, its traditions, trends, viewpoints, prejudices and values. The Latin race is persistently loyal to fine traditions. It is naturally reverent. But it starts from its own foundation concepts and has developed its own social and political systems. The wise religious worker will avoid all political complications, all boastfulness or jingoism and will make himself an ambassador of peace and good-will. Calderón's "Latin America: Its Rise and Progress," is probably the best single book from which to gain this Latin-American background.

e. Courses in Religious History and Doctrine.

A missionary to Latin America needs, as a mattter of course, to be well and widely read in church history and in the history of doctrine. He must be able to make clear to himself and to others the reasons for the distinctions of Protestantism and to draw a clear line between peculiarities and essentials in religion. He greatly needs also to be equipped to distinguish between Roman Catholicism at its best and at its worst. In many parts of the Latin-American field aboriginal paganism has helped to transform Romanism into something which intelligent and devout Roman Catholics would repudiate. To adopt again the suggestive words of Dr. Speer, "missionaries should be equipped to make distinctions and should study at home the history and character of Roman Catholicism in both its good and its evil aspects, and be able on the field to appreciate what pagan elements the religion has taken up and what it brought with it in the baser traditions and practices from home. The relation of Latin-American Roman Catholicism, ecclesiastically, theologically, socially, historically and politically to North

American and European Roman Catholicism should also be studied, and also the history of the Roman Catholic Church in the whole of South America, and its history in the particular country to which the candidate is to go. This study should include the relation of the Church to the conquest of Latin America by Spain and Portugal, to the early settlements, to slavery both Indian and African, and to the Indian peoples. It should cover the history, character and influence of the Roman Catholic missions and of the work of the different orders, the history of the early Church, the development of the Roman Catholic Church, the Reformation, the counter-Reformation movements, the Inquisition, the points of difference and of agreement between Roman Catholicism and Protestantism, the history of the controversies between them, the history of the Papacy, and the present situation and problems of the Roman Catholic Church."[1]

It seems hardly necessary that general courses in the history of religion should be covered by the candidate for service in Latin America, yet the better the equipment he has for understanding religious development the greater will be his insight into the problems of his field.

f. Courses in the History of Philosophy and in Literature.

A missionary to Latins deals in the main either with those who have no doubts, or with those who have been turned away from religion to various types of rationalistic belief, spiritism or skepticism. A mastery of the history of philosophy, especially of later times, is almost essential to any grappling with these difficulties. A knowledge of general literature, of literature in Spanish or Portuguese, and of the stronger and better works in French, will be of much value to the student of Latin-American problems.

g. Other Kinds of Courses.

No missionary can know too much about useful matters; whatever he may acquire will find its place. He

[1] Fourth Report of the Board of Missionary Preparation, pp. 170, 171.

should seize every opportunity to become acquainted with the management and methods of Sunday schools, young people's societies, boys' and girls' clubs, kindergartens, civic and philanthropic movements, the Christian Associations, and other forms of applied Christianity. Even a slight knowledge of medicine and of hygienic methods will be of value to the itinerant. A knowledge of how to ride and how to handle animals will also help him. Every missionary should master simple bookkeeping and office system. He should cultivate any musical talent which is in him.

4. THE WISE ORGANIZATION OF THE COURSE OF PREPARATION

One who looks forward to a Latin-American career cannot expect to achieve all the preparation heretofore mentioned before he begins his work. Some of it belongs naturally to his college or university career, some of it to his specializing graduate days, some of it to his studious days on the field, some of it, no doubt, to his first furlough. Every good missionary is, in some sense, a lifelong student of the problems which he faces.

Without going too closely into detail, it may be worth while to urge that the college or university course include the mastery of the biblical, philosophical, educational, linguistic and social basis of this future study. Latin, French and German, sometimes Spanish, political science, European history, literature, sociology, the principles and methods of education, and national history and politics are subjects which are offered to good advantage in every standard institution of higher learning.

In the last years of university training or during the specialized years that follow in the theological or training school or in some other professional institution may be taken the study of religion, of Latin-American history, of the history of missions, Roman Catholic and Protestant alike, and of social and religious conditions.

The earnest missionary will mark out for himself an intensive study of the conditions in his own field, of its history, of its special needs and of the methods which

will yield an abundant harvest. He will, likewise, keep abreast of the rapidly changing conditions and interests in the Latin-American and other centers of modern civilization.

The furlough tasks need not be outlined to a missionary who is alert and ambitious. Enough that it be used for intellectual and spiritual refreshing and for a readjustment and reinterpretation of positions thrown out of alignment by the shock of spiritual warfare. The first furlough ought to be the time of greatest, most rapid gain.

The task of preparation for aggressive, successful missionary service in Latin America is large and important. Many noble missionaries have done their work with far too little preparation. It may be truly said that the personal and spiritual factors in preparation outweigh the intellectual. The high ideal outlined above should not deter the one who desires to work in Latin America, yet knows himself to be only partially fitted to stand its strains. Whoever gives himself whole-heartedly to service in these attractive lands and patiently does his best can find a useful and permanent place.

CHAPTER VII

FINDINGS OF THE COMMISSION

1. The supreme need of Latin America is the proclamation of the gospel to each republic and to every individual in its purity, simplicity and power and the carrying out of all the functions of well organized evangelical churches.

2. By abundant data the Commission is convinced of the wide-spread need of Christian stimulus and uplift in the social life of Latin America, and of the present inadequate ministry in this respect, of either the evangelical or the Roman Catholic Churches. It is urged, therefore, that the social message of the gospel should be given constant expression by the establishment, wherever necessary, of institutions and agencies definitely suited to actual conditions. Such a ministry, whatever the forms it assumes, must be vitally related in motive and method to the spiritual objective of the evangelical Churches.

3. It is highly desirable that special means be used to win the attention of the educated classes of Latin America to the truths of Christianity. Three methods have been emphasized: first, the publication and circulation of appropriate literature in the form of booklets and pamphlets, written by competent persons and attractively stating and illustrating the central Christian teachings; second, the selection of prominent exponents of constructive Christian thought, whose words command wide respect,

to deliver, at the chief university centers and capital cities, courses of public lectures, such as those delivered in the Orient on the Haskell Foundation; and third, the establishment at suitable centers of libraries containing a carefully selected and ever-increasing list of works on religion, philosophy, science, Christian history and biography. We urge that these valuable suggestions be put into vigorous operation as wisely and as speedily as possible.

4. While emphasizing our belief that the work of a missionary demands special devotion, special gifts and special temperament, it is our abiding conviction that because Latin peoples possess an historic background and atmosphere, gentle and refined manners, and are uniquely susceptible to culture and to the graces culture brings, the work in Latin America demands missionaries who with evangelical fervor and evangelizing gifts combine broad vision, wide culture and diplomatic temperament. In our judgment there seems no place for inadequately equipped men in Latin America. The Latin is quick to discern the real lack in his rougher-mannered brother from the aggressive North or elsewhere, and quicker to resent the implied suggestion that anything or anybody is good enough for him. On the other hand, none is quicker than he to appreciate the effort of sympathetic students of Latin-American customs, traditions and manners. We, therefore, strongly recommend the various Boards to exercise a wise and firm discrimination in their selection of missionaries for Latin America, to choose men of the highest type who may be able in college and university centers to command recognition and confidence, and who will be prepared to take a place of leadership, spiritual, social, intellectual and civic, in any locality where they may be called to labor. A Pauline gift of sympathy, as well as a Pauline grace of adaptability, seems almost a prerequisite to success in Latin America.

5. There is abundant evidence that among those who have become zealous members of the evangelical Churches there are those whose minds are filled with intense hostility to the Roman Catholic Church, a hostility which is

at times expressed in language of extreme bitterness. Without abating in the least degree our conviction that much of the teaching, spirit and influence of that Church in Latin America is unscriptural and unhealthful, we believe that those who represent the evangelical Churches should not only do their work with the full consciousness that they possess the truth, grace and authority of our Lord, the Living Head of the Church, but also with the clear ambition to give their strength to the constructive declaration and application of the gospel; remembering that in all lands where religious freedom prevails the Protestant and Roman Catholic Churches exist side by side, though differing in their wide, radical and irreconcilable doctrinal divergences; and not forgetting that controversial discussions, when these are rendered necessary by circumstances, should be conducted not only with firmness, learning and conviction, but also with the simplicity, kindness and charity which are in Christ Jesus, who "opened the kingdom of heaven to all believers."

APPENDIX A

CORRESPONDENTS OF THE COMMISSION

ARGENTINA

The Rev. Robert F. Elder (Evangelical Union of South America), Tres Arroyos.
Mr. Jay C. Field (Young Men's Christian Association), Buenos Aires.
The Rev. Tolbert F. Reavis (Christian Woman's Board of Missions), Buenos Aires.

BRAZIL

The Rev. John W. Price (Methodist Episcopal Church, South), Uruguayana.
The Rev. H. C. Tucker (American Bible Society; President Brazilian Evangelical Alliance), Rio de Janeiro.
The Rev. W. A. Waddell, D.D., Ph.D. (President Mackenzie College), São Paulo.

CHILE

The Rev. Goodsil F. Arms, M.A. (Rector Concepcion College, Methodist Episcopal Church), Concepcion.
The Rev. William B. Boomer (Presbyterian Church in U.S.A.), Santiago.
The Rev. W. E. Browning, D.D., Ph.D. (Principal Instituto Inglés, Presbyterian Church in U.S.A.), Santiago.
The Rev. David Reed Edwards (Presbyterian Church in U.S.A.), Curico.
The Rev. James F. Garvin (Presbyterian Church in U.S.A.), Concepcion.
The Rev. W. H. Lester, D.D. (Pastor Union Church), Santiago, Chile.
The Rev. Efrain Martinez (Pastor Church of the Redeemer), Santiago.
Miss Florence E. Smith (Presbyterian Church in U.S.A.), Valparaiso.

The Rev. Jesse Smith (Presbyterian Church in U.S.A.), Copiapo.
The Rev. C. M. Spining (Presbyterian Church in U.S.A.), Valparaiso.
Mr. A. R. Stark (British and Foreign Bible Society), Valparaiso.
The Rev. William H. Teeter (Methodist Episcopal Church), Santiago.
Mr. W. Merrill Wolfe (Instituto Inglés, Presbyterian Church in U.S.A.), Santiago.

COLOMBIA

The Rev. Walter S. Lee (Presbyterian Church in U.S.A.), Barranquilla.

CUBA

The Rev. Juan Orts González (Presbyterian Church in U.S.A.), Sagua la Grande.
The Right Rev. Hiram R. Hulse, D.D. (Bishop of Cuba, Protestant Episcopal Church in U.S.A.), Havana.
The Rev. M. N. McCall (Southern Baptist Convention), Havana.

GUATEMALA

Charles F. Secord, M.D. (Independent medical missionary), Chichicastenango.

MEXICO

Miss Jessie L. P. Brown (Christian Woman's Board of Missions), Piedras Negras.
The Rev. J. G. Chastain (Southern Baptist Convention), Guadalajara.
Mrs. John Howland (American Board of Commissioners for Foreign Missions), Chihuahua.
Ezra Lines, M.D. (Christian Woman's Board of Missions), Piedras Negras.
Miss Mary Irene Orvis (Christian Woman's Board of Missions), Monterey.
Professor Andrés Osuna (Commissioner of Education, Federal District), Mexico City.
Miss Lelia Roberts (Principal Colegio Normal, Methodist Episcopal Church, South), Saltillo.
The Rev. Alfred C. Wright (American Board of Commissioners for Foreign Missions), Chihuahua.

PANAMA

The Rev. C. G. Hardwick (Wesleyan Methodist Missionary Society), Panama City.

PERU

Mr. Edward M. Foster (Evangelical Union of South America), Arequipa.
The Rev. John Ritchie (Evangelical Union of South America), Lima.

PORTO RICO

The Right Rev. Charles B. Colmore, D.D. (Bishop of Porto Rico, Protestant Episcopal Church in U.S.A.), San Juan.
The Rev. Thomas Moody Corson (American Missionary Association), Humacao.
Mr. W. G. Coxhead (Young Men's Christian Association), San Juan.
The Rev. Edward A. Odell (Presbyterian Church in U.S.A.), Mayaguez.
The Rev. Merritt B. Wood (Christian Woman's Board of Missions), Bayamon.

URUGUAY

Mr. P. A. Conard (Associate Continental Secretary for South America, Young Men's Christian Associations), Montevideo.
Mr. Charles J. Ewald (Traveling Secretary for South America, Young Men's Christian Associations), Montevideo.

VENEZUELA

The Rev. Frederic F. Darley (Presbyterian Church in U.S.A.), Caracas.

OTHERS

The Rev. Enoch F. Bell (American Board of Commissioners for Foreign Missions), Boston, Mass.
The Rev. Henry K. Carroll, LL.D. (The Federal Council of the Churches of Christ in America), Washington, D. C.
The Rev. S. H. Chester, D.D. (Presbyterian Church in U.S.), Nashville, Tenn.
The Rev. Francis E. Clark, D.D., LL.D. (United Society of Christian Endeavor), Boston, Mass.
The Rev. A. E. Cory, D.D. (Foreign Christian Missionary Society), Cincinnati, Ohio.
Mr. John Davidson (Director Evangelical Union of South America), Edinburgh, Scotland.
Mr. Charles Earle (South American Missionary Society), London, England.
The Rev. A. W. Halsey, D.D. (Presbyterian Church in U.S.A.), New York City.
President Henry Churchill King, D.D., LL.D. (Oberlin College), Oberlin, Ohio.
The Rev. John M. Kyle, D.D. (former missionary in Brazil), Lowell, Mass.
The Right Rev. Arthur S. Lloyd, D.D. (Protestant Episcopal Church in U.S.A.), New York City.
Mr. Manual Lozano (Mexican Institute), San Antonio, Texas.
The Rev. Eric Lund, D.D. (Editor *Revista Homiletica*), Los Angeles, California.
The Rev. Charles S. Macfarland, Ph.D. (The Federal Council of the Churches of Christ in America), New York City.

Mr. J. E. McAfee (Presbyterian Church in U.S.A.), New York City.
Professor Donald C. MacLaren (former president of Mackenzie College, São Paulo, Brazil), New York City.
The Rev. M. T. Morrill, D.D. (Mission Board of the Christian Church), Dayton, Ohio.
Mr. Delavan L. Pierson (Editor *The Missionary Review of the World*), New York City.
Porfessor William R. Shepherd, Ph.D. (Columbia University), New York City.
The Rev. George Smith (Evangelical Union of South America), Toronto, Canada.
Mr. Charles E. Tebbetts (American Friends' Board of Foreign Missions), Richmond, Indiana.
The Rev. Charles L. Thompson, D.D. (Presbyterian Church in U.S.A.; Chairman Home Missions Council), New York City.
The Rev. G. B. Winton, D.D. (Methodist Episcopal Church, South), Nashville, Tenn.

APPENDIX B

QUESTIONS SENT TO CORRESPONDING MEMBERS OF THE COMMISSION

1. How far have you felt the problems involved in racial differences in Anglo-Saxon missionaries working with Latin people? Also those involved in political relationships of North and Latin America? Do these problems seem to be increasing or decreasing in your field, and why?

2. Can you distinguish among the doctrines and forms of religious observances current among the people among whom you work any which are mainly traditional and formal from others which are taken in earnest and are genuinely prized as a religious help and consolation?

3. What do you consider to be the chief moral, intellectual and social hindrances in the way of a full acceptance of Christianity?

4. What attitude should the Christian preacher take toward the religion of the people among whom he labors, and toward the leaders of that religion?

5. Which elements in the Christian gospel and the Christian life have you found to possess the greatest power of appeal, and which have awakened the greatest opposition?

6. Has your experience in missionary labor altered either in form or in substance your impression as to what constitutes the most important and vital elements in the Christian gospel? If so, what practical changes in your work has this suggested?

7. Have you felt the need of methods other than evangelistic and educational to make a "point of contact" with the people—something like the institutional church, the Young Men's and Young Women's Christian Associations, social settlements, hospitals, orphanages, etc.?

8. Why is it that Protestant missions have reached, with few exceptions, only the lower classes? Should we make attempts, with special churches and institutions, to win the upper classes?

9. Do you believe that results in your field have been commensurate with expenditures, or could a higher efficiency be secured?

10. Do you believe that mission work in Latin America should aim more directly at the conversion of the individual or at the purifying and uplift of society?

11. How much would be gained by a large emphasis of the social message of the gospel, and its solution of individual and national problems of these countries?

12. What should be the distinctive aim of Protestant missions in Latin America?

13. Considering that the dominant idea of the Panama Conference is to be constructively helpful to Latin America, that the people are generally sensitive, and that the announcement of the Conference naturally arouses inquiry:

(1) How far, in its discussions, should stress be laid on such matters as illiteracy, illegitimacy, impurity of social relation, dishonesty, etc.?

(2) How far should the Conference deal with the past and present conditions of the ecclesiastical systems that prevail in Latin America?

(NOTE.—The above questions were sent to correspondents in Latin America. An abridged list of questions, based on the above, was sent to missionary administrators and other authorities in the home-base lands.)

THE PRESENTATION AND DISCUSSION OF THE REPORT

At the Meeting of the Congress on
Saturday, February 12, 1916

THE AGENDA FOR THE CONSIDERATION OF THE REPORT OF COMMISSION II

I. What should be our distinctive aim in Christian work in Latin America?

II. What aspects of the Christian gospel and the Christian life come with greatest power of appeal (1) to the educated classes; (2) to the masses of the people?

III. What should be the main trend of teaching and the tone of appeal of the Christian worker toward the prevailing religious institutions and customs?

IV. What are some of the most favorable points of contact between the Christian worker and the various groups of people to whom he would minister?

V. What have you found to be the chief hindrances in the way of acceptance of the Christian message and its practical application to life?

VI. Of the two aspects of the Christian gospel, the individual and the social, which, in your judgment, requires the greatest emphasis under present conditions?

VII. Are united evangelistic campaigns, such as those which have recently been conducted on behalf of the educated and other classes in the United States, in Russia, in Canada, in Japan, and in India, practicable and desirable in Latin America, and, if so, what should characterize their preparation, their conduct, and the conservation of results?

VIII. What types of institutional or other specialized forms of work, other than educational, best lend themselves in Latin America to the accomplishment of our Christian purpose?

NOTE.—Considerations of space have made it necessary to abbreviate the addresses and remarks made in the course of the presentation and discussion of this Report. In doing this the attempt has been made to preserve everything that throws light upon the subject considered in the Report. It has not been found possible in many cases to submit the report of the addresses to those who delivered them for their own revision.

PRESENTATION AND DISCUSSION OF THE REPORT.

The Morning Session, February 12th.

DR. ROBERT E. SPEER in the chair.

THE RIGHT REV. WILLIAM CABELL BROWN, D.D. (Protestant Episcopal Church in U. S. A., Richmond, Va.): Speaking in the name of all the members of this Commission, I desire to express our very deep appreciation of the help we have received from those laboring in every field under consideration. I desire to make special mention of the long, laborious and painstaking labors of President Paul of the College of Missions in Indianapolis, and of President Mackenzie of Hartford Theological Seminary, without whose devoted labors this report could not have come to us in this form.

It may seem that too much space has been given in this report to a statement of the underlying relevant facts in the civilization of Latin America. I have asked President Paul, who has given much attention to this particular phase of the subject, to discuss it. I only want to say just here, as one who knows something of the work at first hand, that there is scarcely anything more important, if a man is to be a successful missionary in Brazil, than to know such antecedent conditions, since they only can properly explain the conditions as they exist now. You can all understand how difficult was the task of treating the gospel message. In preparing the report, we had in view, not merely conditions and workers in Chile or Peru or in Brazil, but those at home by whom we knew that the Report would be examined, line by line, word by word, high-thinking men of the churches, not only in the United States, but throughout the world, men who are interested in the extension of the kingdom of our Lord and Savior Jesus Christ. Therefore, we sought to bring out in a careful, guarded, kindly way what seemed to us the great fundamental truths to be insisted upon. No one who reads the report with care will conclude that we desired to hide or conceal any part of the truth. It is stated over and over again, not in any one place, but here and there throughout the Report, that every one who is to work in these Latin-American countries should be thoroughly aware of the history of his own Church

and of the history of the people to whom he is giving his life, and their institutions. He ought to be prepared to give a reason for the faith that is in him and to give full expression to the convictions that burn deep in his soul.

Manifestly, we could not do more than suggest main lines of thought. It was impossible for us to enter into all of the great and splendid truths taught by our Lord and Savior. I would like to emphasize one or two details. I felt very keenly in my work in Brazil that I longed with all my heart to make plain to the people to whom I ministered the blessed truth of the Fatherhood of God. Oh, how through the long and weary centuries, this world of ours waited for the full, complete statement of that blessed truth! Not because our Heavenly Father desired for one moment to withhold from His children the fact that He was their Father, but because His poor children were not yet able to receive it. So when the fullness of time was come, he sent forth His son to reveal perfectly His will, to give us that last and sweetest and most perfect revelation of Himself as our Father.

In these countries where we are called upon to labor, this great truth is being more and more obscured. God is being put far off. No wonder that these poor people think that God is not a God near to them. Let us teach them how to draw nigh in humble faith, through the merits of the life and death of our Savior and that every soul has the inherent and ineradicable right of free and full access to God, the Father.

I need not dwell upon the necessity of an open Bible in every man's hands. We should not only put that blessed book into the hands and into the homes of our people, but by faithful and earnest preaching and exhortation, we should see that its great truths find a resting place in their hearts and minds. Again, a truth to be insisted upon is that there is but one mediator between man and God, the man Christ Jesus. The necessity of some means of mediation between us and God is deep-seated in every heart, God-given. During the years spent in Brazil I have found that the religious guides of the people, instead of trying to point out in Jesus Christ the way—"no man cometh unto the Father but by Him,"—rather seek to satisfy this feeling by putting institutions, ceremonies and even persons in between the individual and his God, each serving to separate the believer more and more from the Father, whom he looks upon as a source of justice, rather than as a heart of love. Thus it has even come to pass that our blessed Savior, whose patience, sweetness and forbearance toward the weak and erring so characterized His walk on earth, is thought of as having been so absorbed into that part of God that is justice, that even He is not as loving and patient and forbearing as He was then, so that through other channels His sense of justice must be satisfied and His pardon be obtained.

There are one or two other matters on which I desire to express an opinion. We cannot do better in our mission work in Latin-American countries than to follow the example of the blessed Apostle, that is, instead of trying to reach as many scattered and isolated points as possible, to place ourselves in some given locality to live there and labor there, until the Church that we represent is strongly established. In the second place, I wish to endorse the necessity of an educated native ministry. I am convinced that the Anglo-Saxon mind cannot within one generation fully understand the viewpoint of the Latin mind. Therefore, while a small body of chosen men will always be needed to guide and direct and steady the movement in a given church, yet we need a native ministry for the evangelization of the people.

President Charles T. Paul, M.A. (Christian Woman's Board of Missions, College of Missions, Indianapolis, Ind.): Some may have wondered why so much space was taken up in the Report before coming to the statement of the evangelical message. It seemed to our Commission that no statement of the message of the evangelical Church in Latin America or of the methods of interpreting and applying that message could be made without a fairly comprehensive setting forth of the historical background of the people to whom the message is to be given. We recognize that much was already presented in the Report of Commission I about the actual conditions of the field and the present institutions of the people, a great deal of most valuable statistical matter, indicating conditions as they are in the different areas. But it seemed to us that our Commission was justified in going at least a step further in exacting an answer to the question as to how things came to be in Latin America as they are. It is obviously of very great importance that a missionary should master the statistical data of his own field, but that is only one factor in his understanding of his field, and of the people to whom he ministers. We cannot understand anything until we know something of the forces that have produced it. The missionary who fails to get this historical knowledge might be compared to the man who lives on the banks of the Amazon, watching the river flowing on to the sea, perhaps even sailing out upon its waters, but never asking about the origin of the river, never following it, even in his imagination, to its source up in the Cordilleras, never asking himself about the tributaries that flow into it. If he really wanted to understand the river, he would acquaint himself with its majestic sweep beyond his immediate view. So missionaries, watching the great flowing past of the people in their everyday life, ought to establish points of contact with them in their present-day conditions. If these are to be fully understood, they must go back of the present actualities and ask themselves how things came to be as they are.

Now this is a statement of what we all recognize as the historical method of approach to the problem of understanding any people and of getting into sympathetic contact with them. Since coming to Panama, I have read "Los Estados Unidos," by the distinguished Cuban publicist, Marti—a work in which the author attempts to interpret the life of the United States. He begins with a statement of early historic conditions; then he moves along through the life of the nation, exposing the factors in its development up to the present time, in order that he may explain conditions that now exist. I am sure you have read Señor Calderón's "Latin America; Its Rise and Progress," in which the same method is followed. He opens with a chapter on the early conquerers, discusses the colonial period and so brings the story down to the present day. To interpret conditions that exist in Latin America, our Commission has sought in a brief suggestive way to follow the same method.

There are three or four explanations that might be given concerning the value of this approach. In the first place, it helps us to appreciate the people. We hear a great deal about the missionaries loving the people. Surely one of the great factors in the loving of any people is an intelligent appreciation of them. We get that best through the historical approach. A knowledge of historical antecedents also tends to create sympathy for the people. When we have acquired this intelligent sympathy, we do not speak the word of condemnation as readily as we might otherwise. We see certain values where otherwise we might not perceive them. From sympathy based on intelligent appreciation flows an illumined and enduring patience. We remember what was said by Dr. Pond in speaking of Venezuela yesterday, when he referred to the comparatively meagre results in that country after so many years of labor. Well, there are historical reasons for that. When the missionaries laboring there have these historical reasons in their mind, they will not be so apt to lose either their patience or their courage as they otherwise would be. Again this historical knowledge enables us better to find our points of contact with people; and most important of all, it enables us to frame and deliver our message so that it will find its place in the individual and national consciousness, and to make our Christian agencies and institutions effective by strategically relating them to the national temperament and aspiration.

THE DISTINCTIVE AIM IN CHRISTIAN WORK IN LATIN AMERICA

REV. H. C. TUCKER, D.D. (American Bible Society, Rio de Janeiro, Brazil): This is an age of careful preparation for service. We hear much of the equipment of young men and young women for work in South America. We plan to send out the most thoroughly prepared people possible for the great task before us. We also speak of the training and preparation of nationals. One of our great needs throughout South America is a larger and better prepared local leadership. We delight to

hear our brethren here give expression to their own sentiments in this Congress, in their own language, and we are looking forward constantly with earnest desire and sincere effort to the larger preparation of these men and women for great service in Latin America.

What a complex problem lies before us for which to prepare. Review the vision of yesterday. There are millions of Indians whose language is in dialects we have not yet undertaken to learn; great masses of the people are steeped in ignorance, with mingled pagan and Christian ideas; there is a growing class of intellectuals, leaders of society, of statecraft and in the new commercialism and industrialism. To all these we must interpret our message in terms of their own thinking. Picture, too, the expense of time and effort that has been put forth by these Commissions in anticipation of this Congress. We have tried to collect, organize and set forth before the Christian world the real situation in Latin America. No easy task has it been, but a worthy one.

Now, with all this concentration of effort on the preparation and training of men and women from the homeland, and on the foreign field and with all of our efforts to obtain accurate information and to find a point of contact in the expression of our message, our supreme aim has been to become able adequately to interpret to these eighty millions of souls the crucified, risen and living Lord, the only mediator between God and man, the Son of God, the Savior of humanity.

Rev. Antonio Mazzorana (The Presbyterian Church in Cuba, Havana, Cuba): Cuba's history shows that its needs are identical with those of all other countries of Latin America. True patriotism leads us to try to better the conditions which exist in my country. We recognize that Latin America must be saved by bringing to its countries the spirit of Jesus Christ. Only thus can they develop like other countries which have had a better beginning than Latin America. We find from history what Latin-American beginnings were. When I heard of this Congress, I prayed that it might be the starting point of a great forward movement in all Latin America. The campaign will be hard, but it will be successful. My principal recommendation is that no pains be spared to reach Latin America's women, who rule the home and through it shape the future.

The Appeal to the Educated Classes

Mr. Charles D. Hurrey (Committee on Friendly Relations, New York City): Those of us who are familiar with student life in Latin America and North America find ourselves asking why it is that there is such a distinct difference to-day in the results in religious work among students in Latin America and in North America. If we assume for the moment that there are fifty thousand men in the universities of Latin America and two hundred and fifty thousand in those of North America, we

may well ask why there are over forty thousand men in organized Bible study in the colleges of North America and only a handful in such groups in Latin America. Why also do we have fifteen thousand North American college men organized for unselfish service to the people in their own student communities, whereas there are very few, if any, in Latin America so organized? Why do three thousand North American college men meet annually for conference and study and the consideration of the investment of life, while less than one hundred attend such conferences in all Latin America? Perhaps the students of Latin America have been backward, because we have not yet invited them into such relationships in a proper way.

There are two thousand or more of Latin American students in North America today. Whom do they meet when they first come to the United States? The customs man at the dock is not always courteous; the nearest policeman does not understand them and is likely to give them wrong advice. They have difficulty in finding the right hotels. They are strangers in novel surroundings. Our message must be one of welcome and brotherhood, a demonstration of real Christlikeness. We Anglo-Saxons are apt to take an attitude of superiority. We think we are the people, with our high buildings and subways, etc., but it is just possible that we are not. Certainly, our attitude must not be one of superiority. We ought to have on every ship coming from Latin America to the United States representative Christian men and women who will be glad to answer the questions these Latin Americans ask; or better still, before they leave the homeland, we should have a comprehensive handbook to put into their hands. We need also in our chief ports, New Orleans, Baltimore and New York, places where these young men can come into contact with the better representatives of our civilization. We need someone to organize these students and induce them to attend the various student conferences in North America. Last year one hundred of them did attend. I wish you could have heard the testimony of some of them. Mr. Gonzalez, brother of the President of Costa Rica, said about Northfield, "I came with prejudice; I was determined to leave before the conference ended"; but he remained and the conference revolutionized his viewpoint. If we are going to reach the young men of his class in Latin-American countries and secure their adherence to Christianity, we must do it in just such practical ways.

Mr. Charles J. Ewald (Continental Secretary of the Y. M. C. A. in South America, Montevideo, Uruguay): The Latin-American educated man is no peculiar being. He requires nothing that the educated man of any other race or nation does not require. He has little use for theological discussion. We may say that he is generally dogmatically opposed to dogma; but a living Christ, the Christ who is an adequate source of moral strength for the individual and for society, appeals to him when sympathetically presented, just as much as to any educated man.

We have reached, so far, few of these men through our evangelical churches. We could count upon the fingers of two hands the men of outstanding commercial, social and political position, in any republic, who are openly evangelical. That is not because they do not respect the truth or appreciate their problem. I am convinced there is a rising tide of idealism all over South America. We have everywhere among thoughtful citizens the great cry for men of character. Our problem is not so much one of message as of method. I am satisfied that the first great means of reaching the educated class is through an educated Latin ministry. Those of us who have mingled with some of these educated Latins and have talked with them on religious questions know how large a proportion think that evangelical Christianity is entirely out of sympathy with the Latin spirit and never should become the religion of the Latin people. They interpret evangelical Christianity thus, because it has been presented to them by Anglo-Saxons, speaking poor Spanish or Portuguese, in churches neither beautiful nor useful. Our first need is for men. If we cannot find Latins with the needful training for work in important centers, then we must at least have men like Bishop Brown, who have a loveable Latin heart, and can enter sympathetically into the life of the Latin people. In the second place, we must select twenty-five or thirty of our very choicest men, give to them a church that is adapted to the work they are to do in each intellectual center, and set them aside to give their entire attention and energy to the cultured class. We will learn the necessity of that some day; I hope we may learn it in the days of this Congress. We must reach this class if we would have self-supporting and self-propagating churches. To accomplish it each denomination will have to set aside several of its choicest men. In each intellectual center there should be one competent man. Whether he is a Methodist, a Baptist or a Presbyterian is of no consequence, if he can command the respect of the intellectual classes. Let him give his whole attention to reaching educated men. The results are sure.

The Appeal to the Masses

Rev. Robert F. Lenington (Presbyterian Church in U. S. A., Curityba, Brazil): I wish this Congress might banish the thought that there is any difference between the Latin-American and the Anglo-Saxon in the great primary things of the human heart. We are all brothers in Jesus Christ and are sons of the eternal God and must realize this if we are to serve. Their primary need and ours is the knowledge of God as their Father. I remember once sitting in a little home in the far forests of Brazil, miles away from any other habitation, while my hosts were shelling corn and grinding it into meal. I noticed that they were watching as I read my Testament, so I said, "This is a part of the Word of our God, may I read a little to you?" They did not know what I meant but assented, so we sat down together by

the well of Samaria and heard once more the words of the Master, as He told of that Father who seeks those who shall worship Him in spirit and in truth. And then, when our hearts were lifted in prayer, I heard from the lips of that woman, the words "Mon Padre, mon Padre" ("My Father, my Father"). Another one once said to me: "I will always thank God that I came into the first evangelical service held in our town, because I never knew before that God was my Father." The fatherhood of God appeals to humble and educated alike.

A second great appeal is that of Jesus Christ to the individual. When men are invited to enter into friendship with the Lord Jesus Christ, the message reaches them. It is a message of service, of uplift, of fellowship with God. They will go out to lift up the fallen, to open the eyes of the blind, to comfort the sorrowing, to heal the sick, to carry help to all. So runs the King's message which you and I may carry to responsive hearts.

The Attitude of Christian Workers Toward Prevailing Religious Institutions

Rev. William F. Oldham, D.D. (The Committee on Cooperation in Latin America, 150 Fifth Avenue, New York City): I assume that in discussing this we have in mind only those sections of the communities in Latin America that are not wholly out of touch with the religious institutions and customs of their land, and these have been frequently declared to us to be not the educated men of the country, but the poor, the uneducated and the women of the better classes. Thinking of these and leaving out of view the educated men of Latin America, what should be the trend of our teaching and the tone of our appeal in view of the teaching and the religious customs in which the Latin Americans are for the most part reared? First, I say in sorrow that the prevailing Church has been too much of a political institution. Many Latin-American hearts are easily aflame when they remember the constant fight they face against their liberties. I, too, was born a Roman Catholic, but have always lived under a free flag, and do not, therefore, feel this disability so acutely. Again, the prevailing Church has been a persecuting Church, and some of you here have felt the edge of that persecution, in church affairs or more often in subtle and indirect ways. I have had no such experiences. And yet, as I have already said, I am of a Roman Catholic family, and have spent eight years in the administration of the mission of our Methodist Episcopal Church in the Philippine Islands, so that, hesitantly but with entire personal conviction, I would say, not to instruct others regarding their methods, but as a setting forth of what I would myself do in dealing with these classes we have in mind, that (*a*) I would distinguish between religious error and political encroachment. I would leave the latter to be dealt with by others. The Roman Church loses five times as much as it gains by its ceaseless itch for political meddling. (*b*) I would

distinguish between minor matters and fundamental error, and with that "determination to understand" that Dr. Mott quoted from the Bishop of Oxford, I would search for the underlying reasons of the error, so that I might show how that need to which the error seeks to minister can be better met by a true understanding of Gospel teaching. Take the worship of the Virgin Mary: What makes this one of the most widely received and popular errors of Romanism? Is it not the longing of frail humanity for that in God which feels the weaknesses and sympathizes with the struggles of poor, failing folks? How shall I preach in the presence of this human fact and this Roman teaching? Shall I not bring to my hearers a Christ who is not only very God of very God—begotten, not made—but also *very man,* who was not an "high priest" who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are? And should I not ceaselessly endeavor with utmost tenderness to point out that all they are seeking in Mary is present in boundless measure in Jesus, our human-divine Savior, and seek thus to recover for them their loving Lord? In a word, I would seek to be evangelical rather than Protestant in the general trend of my teaching. I would trust the clear light of my positive, constructive, biblical statements to supplant wrong ideas, for it is the very function of light to shine away the darkness.

But what would I do when the people themselves asked questions concerning the false doctrines of the prevailing Church? I would lay these errors down alongside of the plain teachings of God's Word and gently but faithfully deal with each case; but this would be at the request of sincere inquirers, and would necessarily be after the inquirers had begun to understand evangelical positions. Above all, I would earnestly pray God to keep me sympathetic and gentle in my approaches to the people and that He would create in me the yearning desire, the passion of soul, to save these ungospelled ones from sin and wrong, and from either self-sufficiency or callousness of spirit.

Let me conclude: I have tried these methods, and in some small measure they have been proved effective in the United States of America and in Singapore. I have personally led over thirty into the clear light of the gospel, among them two of the servants of my own home and one a "Christian Brother" of that teaching order of the Word in the Philippines. I have seen under my own preaching, conveyed through interpreters, several hundred people brought to a sincere confession of Christ as Savior. Faithfulness shot through with sympathy and tenderness, confidence in a positive, constructive evangelical statement, and a heart most prayerful and loving, when forced to face squarely fundamental error—these are what I would ask from my Lord.

President Samuel R. Gammon, D.D., (Presbyterian Church in U. S., Instituto Evangélico, Lavras, Brazil): I believe that I

may say that the method which Bishop Oldham has just outlined, would correspond very closely to the method of procedure of the very large majority of native or foreign evangelists who are endeavoring to make Christ known in Latin America. No missionary can read the excellent report of the Commission without being profoundly grateful to God that His servants were inspired to bring such a message to this Congress at Panama. But in the careful study of this and other reports, not a few of us together with many native ministers have come to feel that a more clear and definite announcement of the purpose of evangelical Christianity in going to Latin America with the message of the gospel should be expressed. We need to make it perfectly clear that when evangelical Christianity comes to Latin America with its message, it has in view the winning of the individual to acknowledge the Lord Jesus Christ as the only Savior of men. We should also make it perfectly clear that the gospel is the only moral dynamic sufficient for the uplift and purification of the world. Again, in view of those who have always looked upon evangelical Christianity as opposing civil and religious liberty, it should be made clear that evangelical Christianity is the sole basis for individual freedom of speech and for liberty in church and state. Such definite statements are called for, both from the point of view of the home base and from the point of view of the worker on the field. The home churches need to know what our purposes are and what are the conditions demanding that they go with a pure gospel to Latin America. The workers on the field, both the missionaries and the national church people, need to know the essentials of the policy for which all are to stand. A clear and full statement will be of value.

Rev. C. G. Hardwick (Wesleyan Methodist Missionary Society, Ancon, Canal Zone): My contribution to the discussion of this very important report is just the one thought that the very greatest care should be exercised lest in our eager search for the best methods of carrying on this all important work, we should fail to realize or appreciate in the fullest measure the methods God Himself has put within our reach. It is the growing conviction of every day of my life that no great world enterprises are apart from God. More than once in this Congress references have been made to the opportunities for service which have been created by the opening of the Canal. I doubt whether anyone of us has been able to realize their full measure. Not only through this enterprise, but through all the great commercial movements, does God speak. We must hesitate to limit His power or to restrict His agencies. I have been trying to bring it home to our people here that they have been brought to the Zone, not merely to help to dig the Canal, but in the providence of God, to lighten the darkness of this land. Through the help of Señor Lefevre, we have been permitted to open a little church for those no longer employed in the Canal Zone.

There I have tried to impress upon our West Indians that they should aim to fulfil their position as lights of the world and that men and women about them should see in their lives such an expression of the truth of the gospel that they will adopt Christianity in their own lives.

Rev. L. B. Wolf, D.D. (General Synod of the Evangelical Lutheran Church in U. S. A., Baltimore, Md.): We have been slightly turned aside in a most delightful way from the question before us, and not without profit. What Bishop Oldham said regarding the method by which we are to approach our stupendous task in South America could not have been better set before us out of his earnest soul and rich experience. At the same time I apprehend that there may be need for a fuller statement of our purpose and attitude, as voiced by Dr. Gammon, who has been twenty-seven years face to face with his task, and in a unique way has been able to estimate the situation as it appeals to him out of his own ripe experience. He has asked for a more definite statement, which he thinks is called for by the brethren who are actually at work on the field. Whether this conference can wisely suggest specific alterations of the Report I question. I am quite willing to trust to the final judgment of the Commission. Let it remember, however, that the Spirit has controlled and guided the Church, not the Church of Protestantism, not the Church of Romanism, but the Church of our Lord Jesus Christ. We should begin at the foundation and source of the truth as it is in Christ Jesus. Just how that truth shall be proclaimed is a question on which godly men are not exactly agreed. Let us be solicitous to arrive at a wise and harmonious solution.

Rev. Juan Orts González (Presbyterian Church in Cuba, Sagua la Grande): May I begin by repeating something you have heard? The best method of treating the Latin people is to treat them as men. They have the same sinful nature as Anglo-Saxons; they need the same Savior. The differences are quite incidental. Give the Latins the same opportunities that Anglo-Saxons have had and you will see them rise rapidly. Be very careful to avoid any air of superiority. Many missionary failures are due to that. The same principle applies to the relation of the missionary to his Christian workers who are nationals. Do not treat them as children; give them more freedom. Let them develop their own personalities and methods. One secret of Anglo-Saxon efficiency is the free development of the personality of youth. Latins are apt to put a boy into a monastery, under the care of a priest, who is always watching him. Such a method does not encourage development. Do not forego wise leadership, but let your native associates believe that they have some freedom and initiative and responsibility of their own. Give them freedom to suggest, even to criticise. Working along these lines will solve the problem of native leadership. The Latin is very keen and somewhat vain; he likes to be praised.

Well-deserved commendation will draw more loyal service from him than any other incentive. When you praise the Latins, distinguish between the educated class and the other classes. The former are the really responsible and efficient portion of any Latin people. Try to understand the heroes of the educated class. Each Latin-American people has developed some good man. We have our Marti in Cuba. We appreciate it when he is mentioned with consideration. When mingling with the humbler classes, do not fail to find something to commend. The effect will be magical. If such a man has a beautiful vine or tree or favorite animal, just praise it. His face will brighten and he will become responsive. And finally, do not hesitate to convey a direct message of appeal concerning Jesus Christ. That simple message touches every heart and with God's guidance will win many souls.

Rev. Judson Swift, D.D. (American Tract Society, New York City): When President Wilson addressed six hundred clergymen in New York recently, there were present representatives from six or seven communions, including Roman Catholics and Jews. They all took part from the priest of the cathedral who brought a message from the Cardinal to a humble Congregationalist, and it was the general opinion of all present that no one could have differentiated the speakers denominationally. There was but one emphasis and that was upon the message. If we in our missionary service emphasize the message, the truth as it is in Christ Jesus, we shall do our duty to any and all.

Rev. Eduardo Carlos Pereira (Presbyterian Church in Brazil, São Paulo): Jesus Christ had two natures, the human and the divine. While he preached that wonderful Sermon on the Mount, in which He outlined His program for the establishment and furtherance of His Kingdom in the world, He also pronounced the discourse which we find in the twenty-third chapter of the Gospel of Matthew. He is the Lamb of God that takes away the sins of the world. He is also the Lion of the Tribe of Judah. The attitude of Paul and the other apostles in their evangelistic efforts is clearly expressed in the attitude they took in open opposition to the Scribes and Pharisees. Paul was strong in his denunciation of error, as seen by the message to his people and to his age. In my ministry, I am glad to follow the example of Jesus Christ and of Paul, not only in proclaiming the love and charity of the gospel, but also in calling attention to the error in which so many people are involved. While manifesting and practicing the lamblike Spirit of Christ, we must also manifest that lionlike spirit which He showed, when He encountered the errors in which so many of the people of His own day were involved, errors which were gradually removed by the gospel as proclaimed by Him.

Hindrances to the Christian Message

Rev. William B. Allison (Presbyterian Church in U. S. A., Guatemala City): The chief hindrance in the way of the acceptance of the Christian message and of its practical application to life is the fact that the Roman Church gives very wide circulation to any commendation which may be expressed by Protestants, using them greatly to our hurt and discouragement. I feel that the Protestant defense of Romanism is something about which we all should be exceedingly cautious. I say this out of bitter experience.

Rev. Roberto Elphick (Methodist Episcopal Church, Valparaiso, Chile): There were some blind men who wanted to find out what an elephant was like, so they went to a zoological garden. One happened to get hold of the elephant by the tail; another put his hand against the elephant's side; still another took hold of its tusk. They started homeward and on their way began to discuss the elephant. One said the elephant was like a rope; another said the elephant was like a wall; and so they discussed and discussed, until they came to blows. Let us not fall into the error of generalizing. It is absolutely absurd in a Christian Congress like this to specify any method which we all should adopt in our work. Generalizing is one of the great mistakes of human nature, the attempt to impose certain definite ideas and methods without taking into consideration all of the circumstances and conditions and opportunities. We are, all of us, doing special work for the Lord Jesus Christ, some in one way through schools; others through their congregations, societies and presses. We are doing work in some Roman Catholic countries and in some countries that have no religion whatsoever. There are different times, occasions and opportunities. Is it possible to adopt one hard and fast method for all these different countries and situations? I think we should have absolute liberty in the way of meeting our problems and of doing our work.

Señorita Elisa Cortés (Young Women's Christian Association, Buenos Aires, Argentina): I can just say one word concerning the methods used with me when I was a Roman Catholic. The method was that of antagonism; and the more it was used, the more stubborn I became. But a native preacher, the Rev. Santiago Paz, aroused my interest and set me to studying. When I began to realize some of the contradictions in the religious system to which I belonged, then I personally began to use the Bible, reading it for myself, while the missionaries were all praying for me. That method I have used in my own four years' work in the Argentine. The time comes when girls come to me for certain explanations of their Bibles and then I have taken the opportunity to help them. I recall one young woman, who is not only a married woman, but has a Christian home today, whom I was able to lead into the light by the aid of my

Heavenly Father by telling her my own experience. The loving method of which Bishop Oldham spoke is very telling.

Rev. Federico A. Barroetaveña (Methodist Episcopal Church in Argentina, Rosario): We have two different sorts of Roman Catholicism in North America and in South America. If the people of North America had to deal with the South American type, their views would be quickly and greatly changed. In South America, the Roman Catholic Church has become accustomed to dealing with its people as inferiors, tyrannizing over them until they all hate the very name of religion. Without taking exception to what Miss Cortés has said, as a general rule, the Roman Church deserves warfare.

Hindrances to the Acceptance of the Christian Message

Rev. Edward A. Odell (Presbyterian Church in U. S. A., Mayagüez, Porto Rico): It is the part of wise optimism to study well the hindrances we meet in the propagation of the gospel. I will mention four: The first and foremost hindrance is the almost universal ignorance of the real contents of the gospel message. It should be presented to men in a way which they will understand, as it was first given to the apostles by the Lord Jesus Christ. There is no objection whatever anywhere in Latin America to the manifestations of the gospel or to the gospel life or to Christlike virtues; the only objection we find grows out of a misunderstanding concerning what we are expected to say. The second great hindrance is a bitter, hereditary prejudice against the terminology of Protestantism. An agent of a Bible Society often finds it necessary to describe his wares as the gospel of Jesus Christ according to Luke or Matthew, to have them received. The word Bible arouses this hereditary prejudice. The third great hindrance is the fear of social ostracism and of the demands that Jesus Christ makes upon the life of his disciples. The fourth is a threefold hindrance, a lack of program, a lack of vision and a lack of equipment. If it is the aim of this Congress on Christian Work to reach human hearts, then we must to-day consider these great hindrances which lie in our pathway to the love and affection and honest, sincere, Christian cooperation of men, not only in Latin America, but in the whole world.

Rev. A. Stuart McNairn (Evangelical Union of South America, London, England): I desire to emphasize one method of work in Latin America which deserves constant reiteration, and that is the method of personal contact. Throughout Brazil, Argentina, Bolivia, Peru and Colombia, wherever I have been I have heard the universal testimony that the best results have been gained by this method. Away yonder in the heart of Brazil, I saw a gathering of nearly five hundred Christians, every one of whom, with a few exceptions, had been won to Jesus Christ by personal dealing. In one of the most fanatical towns in Peru, opposition has been swept away and prejudice broken

down not by preaching so much as by the persistent working in the homes of the people by consecrated men and women who just deal with these people, soul to soul, face to face. I have one Christian woman in mind who uplifted a whole town through her tender ministration to the sick. I traveled for weeks with one of the best Christian workers in Peru. One day I saw him gather a sick child to his arms in a poor little hut in the forest, and fondle it and comfort it; then I understood his success. Whatever our usual task may be, whether educational, evangelistic, or social, the impact of Christ-filled lives upon the empty lives of these people will win more of them than can be won by any other method.

Rev. Tolbert F. Reavis (Christian Woman's Board of Missions, Buenos Aires, Argentina): Truth and personality are inseparable everywhere in the world. Particularly is this true in the light of the emotional, fine-grained Latin. That leads me to say that in my judgment, one of the real hindrances to the acceptance of the gospel message in Latin America is our unsympathetic Anglo-Saxon approach. We boast that we are sturdy and plain, but our boast is our condemnation. A man once slapped another man on the back; the latter resented it, whereupon the former said: "You must excuse me; don't think anything of it; it is my manner of salutation." Now if we are plain and coarse, that may be our nature, but the Latin does not admire it. The average Italian or Spaniard can take a hut and with a few artificial flowers and a little paint and a little bunting, he can make a temple or a theatre out of it. He wants a thing of beauty in order that it may be a joy forever. We Christians must give more attention to our church buildings. Down in Buenos Aires, a man who had been associated with the evangelical church, left it, though continuing his support. When asked why he had left, he said: "I cannot worship in such a henhouse as that." This artistic sense is not superficial; it is a mark of superiority; we should respect it.

Rev. Vincent Ravi Booth (Waldensian Aid Society, New York): In this Congress we find two groups of persons, men who hold a friendly attitude toward the Roman Church, coming mostly from the United States of America, and men who hold an attitude of hostility toward the Roman Church. I wish to point out that each attitude rests on a fundamental distinction. In North America, we have the Irish Roman Catholic Church. The English-speaking Roman Catholic churches are as a rule manned by Irishmen. The Irish Church, as well as the Roman Church of Northern Europe, has always manifested a much higher moral and intellectual tone than the section represented in Latin America. There are two main reasons for this: First, when the missionaries first went into Northern Europe and Ireland, they came in touch with a race of men virtually fresh, and so the seed of the gospel fell upon purer soil. In the second place, the Irish Church and the Roman Catholic Church of Northern Europe

were in a measure purified by the fires of the Reformation. For nearly four hundred years they have stood face to face with Protestantism, which furnishes an incentive to progress. But the Latin Roman Catholic Church represents a compromise between primitive Christianity and the civilization of the Graeco-Roman world. A great German historian says in his essay on Luther that the difference between the Roman Catholic Church in the north and the Roman Catholic Church as found in Italy and Spain and South America was due to a large extent to the former's contact with Protestantism. This helps us to understand why there is this difference in our attitudes here.

Rev. P. Flores Valderrama (Methodist Episcopal Church in Mexico, Puebla): The Mexican people want the pure gospel of Jesus Christ. They do not care for what is brought to them by the messengers of the Roman Catholic Church, but love the gospel in all its purity and breadth as interpreted by Protestantism.

Miss Hardynia K. Norville (World's Woman's Christian Temperance Union, Buenos Aires, Argentina): I believe very sincerely in the loving method of winning Roman Catholics. After twenty years of life among them, I have learned to look upon them as true and earnest men and women, most of them glad to know the truth when presented to them rightly, but prejudiced against us beforehand. I have never yet gone from my knees to a Roman Catholic woman or child and plead with them to let me tell them the simple story of Jesus, but that they were glad to listen respectfully. Whatever we must do in order to reach strong men, we certainly do not find it necessary in order to win children to denounce the religion of their fathers. They come naturally and ask to have this explained, or that, and to ask why they should no longer worship the Virgin. Let us put ourselves, our ambitions and our racial prejudices on the altar of service. We will appreciate in this people much that is beautiful, courteous and kindly.

Rev. Harry Compton (Ancona, Panama): I am sorry that I was obliged to write to the Committee, "I do not believe in all of that Caldwell resolution." We are up against some hindrances in Panama. The Canal diggers need a baptism of the Holy Ghost in such a degree that they will know the difference between a bull-fight or a cock-fight and a prayer meeting, between the things that make for spiritual development and the upbuilding of our churches and those that do not. During the last year, we have had an increase of thirty-seven and a half percent. in our church membership; and recently when we gave the invitation to come forward to the altar, out of ten who confessed their sins to God, eight were Roman Catholics.

Rev. Gerard A. Bailly (American Bible Society, Caracas, Venezuela): As a missionary and representative of the Ameri-

can Bible Society in Venezuela for nearly twenty years, I can speak from experience in regard to some of the hindrances. We are, as you know, the vanguard of every true missionary enterprise. If the vanguard has not gone forward first with the Word of God and cleared the way, the missionary will find that he has a jungle to contend with. One of the greatest hindrances is the Bible itself. That may sound paradoxical, but it is a stone of stumbling and a rock of offence. Where it has free course, all these questions settle themselves. The Bible is capable of doing its own work, and we can do no better as a Congress than to petition to have it freely recognized as the standard of morals and spirituality throughout these republics and given free public circulation.

Rev. S. A. Neblett (Methodist Episcopal Church, South, Matanzas, Cuba): Though the Boards of missions may think in terms of fields, nations and continents, the individual missionary is concerned primarily with the individual. There are many figures illustrating the work of the missionary. One is that of the man down in the well. The home church holds the rope, while the man goes down into the well. The missionary in the well is not a very picturesque figure, and he can not see very far, but he wields a pick and gets the well dug. Another figure is that of hand-picked fruit. The man who shakes a tree may bring down much fruit, but it will not be in very good condition. The missionary uses his time most effectively dealing with men and women one by one, imitating the method of Jesus as he talked with Nicodemus and with the woman of Samaria. The missionary may not necessarily be a specialist, but he must stay with his job. Too much extension means dissipation of energy; he must concentrate and organize. He may know little about fruit or land conditions, or sugar in Cuba. I personally would disappoint any tourist who came to me to ask about these things. My principal and absorbing work is to preach Jesus Christ and Him Crucified.

There are hindrances. In the first place, people do not always understand our message. It is not for low intelligences. Many of the people have been mistaught. Their vocabulary is not the same as ours. When we speak about sin they say, "I am not a sinner." When we urge one to become a Christian, he says, "I am a Christian, I have been baptized." When we urge repentance, they think of some form of confession or penitence. They have been taught wrong ideas. Our church is quite generally confused with the Roman Church in their minds. Having rejected that, they are indifferent to our message. Again, their consciences are not quickened; they have not yet learned to say, "I ought, and therefore I will." When we have developed in them a keen sense of individual responsibility to God, most of our hindrances will disappear.

Señorita Elisa Cortés (Young Women's Christian Association, Buenos Aires, Argentina): The main hindrance to the

acceptance of the message of Christ by Argentine young women, and to the application of this message to their daily lives, is indifference among the student class. I find that very often the girl begins to think, then ceases to believe, especially when she begins to doubt the validity of confession and communion, and finally shows entire indifference. We have had the living Christ talk to us from childhood, teaching us how to apply Christianity, how to live daily with Jesus Christ. When the young women of Argentina come into contact with Christian young women of their own race, they will be more influenced by Christianity. Sometimes they say to me, "It is all right for Americans to be Christians, but we cannot be." But when they see one of their own race who is a Christian, the influence is far greater. I remember one Argentine girl who was a Roman Catholic for twenty-three years, who reached the stage where she did not believe in anything and constantly tried to destroy the faith of others. When she was converted, she said to me, "I lived for twenty-three years without faith, fighting everybody else, but now I know what practical Christianity means." It is only the living Christ who can give such assurance.

The Social Gospel

Professor William Adams Brown, Ph.D., D.D. (Presbyterian Church in U. S. A., New York City): I wish to give three reasons why it seems to me especially timely to emphasize the social aspect of the Christian gospel in Latin-American countries. In the first place, it is the aspect of the gospel which has been particularly overlooked by the great Church which has hitherto had most of the religious instruction of the people in the Latin-American countries. In the second place, it affords a point of contact with individuals whom we can not so easily influence for Jesus Christ in any other way. In the third place, without it we shall not be able adequately to meet the great test that is coming to this hemisphere in the days of reconstruction that will follow the war.

Those of you who have been working in Latin America know how well the Christian life has been presented as a life of flight from the world, and the saint has been the one who turned aside from the duties of ordinary life. Therefore, we need to bring to the hearts of this people the fact that religion of Jesus Christ is a point of contact with every form of human life. Again, we have heard of those men in the educated classes who have drifted away from religion, because they were unable to relate it to the needs and the interests of their daily life. Here alone each phase of the social gospel, economic, intellectual and physical, affords a point of contact by which these men and women, with whom the future of these great countries belongs, can come to realize the close connection of religion and life. Finally, we are seeing to-day what happens when people are content to leave this wider social relation, to be governed and

ordered by men who do not recognize the spirit of Jesus Christ. If men would ever listen attentively to the message of Jesus and study its meaning in the wider relations of life, surely it is to-day, when we are witnessing a breaking down of civilization through the refusal to accept the lordship of Christ in national life. But the social gospel that is needed is the Christian gospel. What is the Christian social gospel? It is the declaration that the relations of man in every contact with human life should be organized according to the teachings of Jesus Christ and that through His Spirit working in redeemed and transformed lives, it is possible to do it. With such a faith we are to go out to our ministry, a faith which believes that nothing is impossible under the leadership of our Lord and Savior Jesus Christ.

Professor E. Monteverde (Young Men's Christian Association, Montevideo): This is an age of the practical appreciation of truth. Religion signifies not only a creed, but also life and practice. In the Roman Catholic Church, there has been too much creed and too little life and practice. The Christian religion must always signify more than the listening to sermons or the singing of hymns. We must try to get religion into men, so that they will become good men. We must try to present it to women, so that they will become good women. One of our many problems is to get the gospel heard by the indifferent. How can we induce such to come to the churches where the Gospel is preached? The reasons why they do not come are three: First, the indifference that is wide-spread all through Latin America; secondly, unbelief; thirdly, the legacy of the Roman Catholic Church. All confront evangelical Christianity. We must present not only theory, but the practice of religion, in order to produce an impression upon the life of the country. The Roman Catholics are planning seminaries and schools where the young will be taught some trade or profession. They have been compelled to do this by the example of the Protestant Churches in Latin America. We should continue to go forward with our social approach, giving the people not only the theory of Christianity, but that theory broadly applied.

Rev. J. Milton Greene, D.D. (Presbyterian Church in the U. S. A., Havana, Cuba): I desire to speak of the individual and social aspects of the gospel in their relation to the work of the Holy Spirit. After twenty-seven years in Mexico, Porto Rico and Cuba, I think myself identified very closely with the missionary work in Latin America. What we all desire is to see the fruits of the Spirit in all these people, but such fruits must always proceed from seed. Paul in his missionary letter said two things worth emphasizing: He said that he did not walk in craftiness, nor handle the Word of God deceitfully; but by the manifestation of the truth did commend himself to every man's conscience in the sight of God. Our first and

constant aim should be to serve as reflectors of the truth of God, putting it before the people so simply, so clearly, so spiritually, that they cannot but see it. Paul also declared that his preaching was not with enticing words and words of wisdom, but by demonstration of the Spirit and power; that through faith and not in the wisdom of men, but in the power of God he wrought his work. We are to manifest and the Spirit is to demonstrate.

Rev. Arthur H. Allen (American Seamen's Friend Society, New York City): There are two related gospels; our individual gospel, conversion; our social gospel, the fruit of conversion. "Let there be no striving between one and the other, for we be both brethren." The only hope for the churches in North America or in Latin America, is conversion. It is the work of the Holy Ghost; it is the new life. I would rather have one converted man than ten thousand who pad the church roll without religious experience. But conversion must be followed by its fruit. My job is the care of immigrants in New York State. We do not wait until their homes are thoroughly clean and with good sanitation before telling them that there is a Christ who lives and works. We follow that message up, of course, with sanitation and improvements and better chances for the children of the tenements. The two gospels must never be separated.

Bishop Walter R. Lambuth, M.D. (Methodist Episcopal Church, South, Oakdale, Calif.): I am convinced that the individual aspect of the Christian gospel will continue to require the greater emphasis. It is not a matter of antagonism, but of emphasis. Christian workers are not to be arrayed in separate camps. Those engaged in personal evangelistic work should recognize that social work can be the creator of Christian sentiment and the builder of Christian civilization, that it opens new lines of approach and discovers new points of contact. However, there are very real dangers of pressing the social gospel too far. First, we may obscure our great objective. That objective is not civilization but evangelization, the regeneration of the individual life by Jesus Christ through the Holy Spirit. Secondly, we may lose power through the multiplication of methods. Jesus placed a tremendous emphasis upon personality, so much so that He has been said to have discovered the individual. While He carried the spirit of Christianity into social life, we find He wrought most with the individual. The personal appeal of the gospel is through the individual to the individual, and its greatest success, as I have studied the subject in Latin America, seems to have been through the personal message, backed by personal experience. Therefore, I would say the personal message is always most direct, most convincing, most powerful and most successful.

United Evangelistic Campaigns

Bishop Homer C. Stuntz, D.D. (Methodist Episcopal Church, Buenos Aires, Argentina): We need united evangelistic campaigns, but it is too soon to launch them with any assurance that they will be widely successful or that we can adequately care for the converts that they would bring to Christ. Think of the conditions lying back of the great meetings of Dr. Mott and Sherwood Eddy in China and India. We should remember that those countries differ from South America in that for over half a century they have maintained Christian colleges which have developed a constituency of educated men, out of which came the nucleus which made such a work possible. It was to a body of men like that that they made the great appeal. In my judgment we must have time to raise up a constituency like that and must have a trained ministry, such as exists in those countries, before we can have large hopes of great universal success. We should prepare for these great campaigns, first by sending down trained specialists to work among the university groups in the government schools; secondly, by raising up a trained ministry to take care of the great multitudes of converts gathered in. It would be almost a calamity to bring great multitudes of young men to God and then to have nobody to take care of them. Then, we should get together at three or more great centers in Latin America and develop Christian institutions of a high grade, putting up good buildings, establishing a fine faculty and beginning to turn out a product to which the great appeal can be made, as in Japan and India. At once I believe we should start another kind of campaign in the great centers such as Mexico City, San Juan, Porto Rico, or Buenos Aires, a campaign in apologetics, leading up to this campaign of evangelism at some later day. I would like to see some man in North America provide the money to send Dr. King or Bishop McConnell or Dr. Mott to go down to the great centers and lay down such truths as we have heard them utter from this platform. Such a campaign might begin to-morrow on a compehensive scale, and I sincerely trust that it may begin within a year.

John R. Mott, LL.D. (General Secretary World's Student Christian Federation, New York City): We mean by a united evangelistic campaign the concerted effort on the part of our Christian forces in any given field, whether it be a city or a class of people in a region, or the nation itself with all its complex elements, the joint effort on the part of all our Christian forces in that area to expose the largest possible number of individuals to the living Christ and to bring His Spirit and purpose to bear upon them in all their relationships. I maintain it is possible for us to plan for such united evangelistic campaigns in any country or city where there are at least two workers. It is possible for two to unite. While one shall chase a thousand, in this particular business, two shall

put ten thousand to flight. In my judgment, in Latin America as in every part of the world, the time has come when we should group whole nations in the strong hand of Christ and summon the entire nation to stand before Christ. I believe it is impossible for us to reconcile the plans of Christ with any other view. It is Christlike to plan for and to expect large results, even on a national or continental scale. There is a superhuman factor which can change a whole situation. Things impossible with men are easily seen to be possible, when we remind ourselves that Christ works through individuals, for when he breaks out through individuals, it is possible to move a nation.

I can remember when people said it was impossible to have a national evangelistic campaign in Russia. They said that because Russia did not have the agencies with which Protestant countries are familiar; it was hopeless to think of moving the students in that difficult nation. Yet there was a man, Baron Nicolai, who yielded himself to the irresistible influence of the Holy Ghost. There was also a young girl, a Russian girl, who had such a pure, living faith in God that these two were able to unite forces, to prepare the way, to bring in other agencies and so to interest the students of Russia that their efforts led to the Christian student movement in its purest form. So I say, when we bring Christ on the scene, the living Christ, the irresistible Christ, the life-giving Christ, things that are clearly impossible from the human point of view, become possible.

I could say a great deal about conclusions I have reached while studying the situation in the countries of Europe and Asia and Latin America, through the colleges. Some things I will say: First, if we want great results, we must concentrate, remembering that God is sufficient for our cause. Secondly, we must sink our differences and fall down in humility at the feet of Christ. Anything is possible when we have that kind of unity. In the third place, we must have men set apart for special work, men like Dr. William E. Taylor of China and Baron Nicolai in Russia. Such campaigns have been impossible in the past, because men were not ready for them. Sometimes the work may have to be done by men from the outside like Sherwood Eddy, whom God is so signally using. We have yet to learn, however, what God can do with humble men. Let me remind you of Ding Li-mei. He was but a humble pastor, but he has moved China, as almost no other man has ever moved that mighty nation.

Miss Ruth Rouse (World's Student Christian Federation, London, England): I have been present at campaigns amongst men and women students and have helped in campaigns among women students in Italy, France, Austria, Hungary, Switzerland, Belgium, Russia, Roumania, Servia and in all of Latin orthodox Europe. In these countries, some have regarded our

policy of evangelism as too bold and venturesome. But we cannot hope to reach students in any other way than by a great adventure. If you speak right out to them, you can count on factors which will bring some to hear you. Sometimes it is curiosity to see what a Christian student is; sometimes it is hostility; and sometimes it is a longing heart. If we wish to reach the students in these countries, we must present Jesus Christ very simply in relation to the fundamental needs of the human heart. Our speakers must understand students. I have heard of such a speaker of whom students remarked, "How extraordinarily he understands our national point of view." We do need scientific and apologetic lectures, preparatory addresses, which must be followed up by evangelistic addresses which deal with student needs. We need not be afraid to speak to students on subjects in which they are interested. We should not make any attacks on their customs or religion, nor should we feel that our principal result must be the getting students to become members of a Christian church. It is well to follow up a campaign with the very best literature, especially on particular portions of the Scripture and the Old Testament. We ought to have first rate devotional and apologetic literature. My experience with the Latin and Slav countries leads me to say that this literature should not be of American or English origin. It is of tremendous help to be able to present to the students of a country literature that is really native to the country. It is a great help to be able to say that your literature is Italian or French or Russian. In some countries, we have found it especially helpful to form circles which study the life of Christ in a simple and clear way. Those engaged in such work must be ready to spend hours and hours, days and days, weeks and weeks in the patient effort to understand the difficulties these students have about Christianity. Some of these are curious. When you are told that the New Testament is hostile to higher education for women and when you are told that you are the political agent of some government or the ecclesiastical agent of some Church, you need to settle right down to making a lot of explanation, but even such a contact achieves the real purpose.

Specialized Forms of Approach

Mr. Harry E. Ewing (International Committee of Young Men's Christian Associations, Buenos Aires, Argentina): We have already heard about the great state institutions which are adequately described in the report on Education; their students constitute our challenge. Turn the attention of the educated classes Christward and many of the outstanding problems of this Congress will soon be eliminated. The representatives of our Churches charge these men with indifference. This is true in part, but there is no doubt in my mind that the cause of this indifference lies among the evangelical Christians in the United States. A survey of the Latin-American field shows less

than five Christian centers organized so as to be attractive to the educated classes, and only one point where a definitely organized Christian institution is operating effectively. Shall we not charge ourselves with negligence and unite at once for the taking of these Gibraltars of South America? There is a hopeful side to these Latin-American civilizations. There are many true, noble, unselfish and hungry hearts in this great continent. They are rightfully characterized by high aspirations. Ask Dr. Browning of Santiago to let you read his paper on South American Liberty and South American Liberators, if you want to understand better the Latin spirit. Our friends Monteverde and Braga are calling in no mistakable language for the best we have to give. To-day the new and real Argentina is forming. The most thoughful Latin-Americans realize that the moral integrity of its people is a nation's greatest asset; they are concerned about this generation of young men to a point that many of us do not fully appreciate. Six years ago a work was begun around one believing man, identified with the National University of Uruguay, and a small group of sympathizing students. Emphasis was placed on activities for the promotion of sociability and good fellowship; a gymnasium was made available under a Christian director, language classes and evening courses were conducted, small Bible study groups organized and many series of Christian addresses held. Out of this initiative have grown the international student conferences held in Uruguay, with an attendance of nearly five hundred men in five years. Within the last two years great emphasis has been placed on social service, and now a group of thirty of the best are engaged in making a preliminary survey of the city, with the avowed purpose of knowing the facts of the present social and moral situation, that they may give of their time, their talent and their not limited means, so that the now seething masses may have a fairer chance to live. That inner circle of believing men now numbers fifteen. These students and graduates are giving themselves seriously to the task before them, meeting frequently for study of problems and for prayer and counsel. They are placing the emphasis on personal intensive interviews with the general membership, which is now nearing the five hundred mark, about the Christian life, presenting their friends with copies of the New Testament. In these six years have been established real points of contact with about two thousand students, graduates, professors, university authorities and government officials. These men understand evangelical Christianity and are not unwilling to help the work substantially. Similar points of contact are being established through the splendid work of Miss Cortés in the Young Women's Christian Association. A breach has thus been made in the wall of a mighty fortress. Some very rough ground has been broken. The unselfish spirit is growing and constantly manifesting itself. Our men are eager to help their less favored

fellow men, they ask us for direction, cooperation and brotherly sympathy. There is a Latin heart, but back of it is the human heart throbbing to the point of breaking for the larger and better life which only Christ giveth. As individuals sustained by Christian institutions, we must live with, work with and for these men of to-morrow, and help them to become what Christ would have them be.

Rev. S. G. Inman (Executive Secretary, Committee on Co-operation in Latin America; recently Director "Instituto del Pueblo," Christian Woman's Board of Missions, Piedras Negras, Mexico): We missionaries should identify ourselves with the people among whom we are working, finding out their problems and endeavoring to help solve them. There is a great deal of difference in the response met when one approaches the people saying, "We have come to build up a certain organization in your community, and we want you to help us," and when his attitude implies, "I have come to find out what your problems are, personal, social, national, and do what I can in helping you to solve them." The latter attitude brings a quick and hearty response, as was shown in our experience in Piedras Negras, Mexico. A little reading room was opened and the young men who usually sit in the plaza evenings were invited in. The room was soon crowded. They asked for classes in English. Later on we proposed the organization of a debating club, which they eagerly approved. The debates on moral questions became so interesting that the mayor of the city agreed to secure the municipal theatre and the municipal band, and to preside over the meetings. Twenty-five of the leading citizens sat on the platform Sunday mornings during these "conferencias morales," and the whole city was stirred by the way the young men presented the problems of community betterment. This very greatly disturbed one gentleman in particular, the parish priest. He caused us to be ousted from our quarters, and made necessary a building campaign, resulting in the construction of an adequate plant on one of the most prominent corners of the city. So to-day there stands there the "People's Institute" which is so thoroughly identified with the life of the city that no visitor considers he can afford to miss seeing the Institute.

About 150 students are enrolled in the night classes, which are recognized as a sure means of increasing the earning power of the students. Lecture classes are given on social, sanitation, educational and religious problems. On Sunday mornings a meeting is held for general discussion. A topic like "Friendship" is taken. A professor of the public school, the mayor, or some other prominent man, is asked to open the discussion. Then everyone is urged to say just what he thinks. All kinds of radical opinions are expressed. The director closes the discussion by clearing the air, laying down the Christian principles involved, and pointing out that he has found Christ to be the

best of all friends. Many come to these meetings that would never think of attending a preaching service. Yet when they have been given a chance to express their own ideas, they will listen with an open mind to what you have to say as well. In all the departments of the work there is a constant effort made to maintain this same attitude—that of desire to serve the people, and not that they serve us in building up an exotic organization. It is not an easy attitude. It requires constant checking up. But it wins thinking men to Christ when all other ways fail.

Conclusion by the Chairman

The Right Rev. William Cabell Brown, D.D. (Protestant Episcopal Church in U. S. A., Richmond, Va.): There are only two statements that I wish to make in conclusion. One answer that I hoped to hear to the question regarding the aim of Christian work in Latin-American lands was not given, yet from the first day of my missionary labors in Brazil it was constantly present in my mind. I went out to Brazil not to establish the Protestant Episcopal Church of the United States of North America, but one of Brazil. I loved profoundly the Church which gave me her orders, yet I loved the Great Head of the Church still more. I longed, God permitting me, to use my influence in bringing the people whom I should reach to the knowledge of the truth as it is in Jesus. I longed to labor and see established among these people the kingdom of God, I longed to hasten its coming. But when the apostles established the churches in the various centers, they did not stay with them. They planted the seed, they began the work, but left it to develop itself under the influence of God's Holy Spirit, after placing certain officers in charge. I do not know what the Church of Brazil is to be in the future, but I hope and pray and believe that, under the influence of God's Holy Spirit, it may be an entirely independent national Brazilian Church.

All during the hours of this day, there has been lingering in my heart and mind those strong, sweet words of Dr. Oldham this morning, when he said with utmost tenderness and yet with profoundest feeling, that if it were his privilege to minister to those of a different faith, he could pray that our blessed Savior would teach him what should be the trend of his teaching, the tone of his appeal. I would like to leave in your minds this afternoon that thought. It will abide with me for many days yet to come. In the intervals of the day there has come back unbidden, more than once, a concrete illustration of the way in which I tried in my poor way in that spirit to present my Master to those to whom I ministered. There was a woman of about sixty years of age who began to attend the services of my church. I knew all the members of the church, and saw that she was a stranger. It was my custom to go down to the door immediately at the close of each service to shake hands and to say some friendly word to everyone who

had been present. That good woman invariably escaped before I could reach the door. Finally, after perhaps three or four months, having attended every service, Sunday morning, Sunday night and Wednesday night during this period, she lingered and I had an opportunity of speaking to her. I told her how great had been my pleasure in seeing her in constant attendance upon the services of the church and I asked if I might not have the pleasure of visiting her in her home. With the courtesy which never fails, she said, using that phrase which is familiar to you all, "My house is at your orders." I went to see her and in the course of the conversation I asked her what had first attracted her to the church. She said that when passing its doors she had heard a large number of people singing. That was a strange thing to her. She made some inquiry in the neighborhood and heard that we were Protestants. That frightened her somewhat, because there are a great many people who think that a Protestant is one who denies the existence of God. But she continued, "After I had overcome my fear, I ventured to attend your church, but I was afraid to speak to you. One thing attracted my attention and that was the singing of the hymns in the Portuguese language. I understood them, and then you read something from a book"—she had never known anything about the Bible—"and I understood that. Then you spoke to us all. I understood every word that you said. I would like to be a member of your church, but there is one difficulty. When I was a child ten years of age, my mother on her death bed called me to her and gave me a little image of St. Anthony and asked me as her dying request that on given days I would kneel before that image of St. Anthony and make my devotions. From that day to this I have observed my mother's dying request. You have never said one word in any sermon that I have ever heard directly touching upon this particular point, but I know perfectly well that if I were to be a member of your church, I could not continue that practice, but if I were to discontinue it, it would seem to me as I were dishonoring the memory of my mother." I know not how others might deal with such a case; but I confess that, as I looked into her face, I said, "You mistake me greatly, if you think that I do not understand fully and sympathize deeply with you. Let me say just two things: The first is that if your mother had had the light that you have, she never would have made that request, and the second is that I want to make a very simple request of you. Continue to light your candle, to kneel and to make your devotions before the image of St. Anthony. In addition to that, however, I am going to give to you a copy of the New Testament, I am going to mark certain passages, and I want you to go apart at least once every day, to be by yourself, and read one or two of these marked passages. Then kneel down and lift up your heart to God in prayer. Believe that He is your Father and that He loves you and takes care of you. Tell him all your cares and concerns and griefs. Keep nothing back from Him.

You can tell to Him what you would not dare tell another. Speak to him with the utmost freedom, for He loves you. And then, after a time, I want you to come back and let us talk again." I never shall forget as long as I live the day she returned. Perhaps two months had passed when one day, after the service, she came toward me and said, "Now I am ready. In all the years that have passed, God, my Father, has dealt with infinite tenderness toward me. He knew that I was acting in ignorance. I thought that He blessed me because of the candle and the prayers I said. Now, I know that God did not see the candle nor the image, but He saw my heart, and yet I find a sweeter comfort in going directly to Him without anything intervening. If you will receive me, I am ready." That case and others convinced me that in our public utterances it is better to be kind than controversial. Then you can speak on these controversial points. I sometimes think that perhaps the wisest lesson ever given me was directly after my ordination. A very old bishop, the Bishop of Alabama, said to me, "My son, let me give you one piece of advice. When you start out on your ministry, don't think it is necessary to prove all the great fundamentals of the faith. I remember very well," he said, "that when I began my ministry, I thought it was my bounden duty to prove the existence of God. In order to be perfectly honest, I set in order all the most astute and most subtle objections to the existence of God. I went over the whole case in a sermon, attempted to solve the whole problem and supposed that I did it. After the service, a good old gentleman came up to me and said, 'Don't do that again. Before the beginning of that sermon there was not a single person here who had any doubt about the existence of God. I don't know how they feel about it now.'" Let me close with this thought. The love of Christ constraineth us in all our poor, weak, fluctuating devotion. His love is constant, patient, abiding, limitless. May it flood our hearts and may we, by the admission of that love, Christ taking possession of our lives, come to learn in time what has been so well called the "expulsive power of new affection."

THE REPORT OF COMMISSION III

ON

EDUCATION

Presented to the Congress on
Monday, February 14, 1916

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THE REPORT OF COMMISSION III ON EDUCATION

CHAPTER I

INTRODUCTION

This Report is designed in the first place to present a general survey of education in Latin America as conducted by state governments, by various missionary Societies and by other agencies. It lacks much of the completeness that would have been desirable because of the impossibility of obtaining full information and reliable statistics.

The Report seeks also to present an ideal to be striven for by mission schools. For this purpose the Commission has sought the opinions of those engaged in school work themselves or who are otherwise qualified to express their views, and after careful study of all the data available has endeavored to embody in its conclusions the best results of modern educational science and the experience of the educational workers in Latin America. Only in the final chapter does the Commission express its own views.

It is hoped that the Report will prove useful and stimulating to three classes:

1. The educational workers on the field, who have often felt the need of greater knowledge concerning what is being done by others engaged in the same class of effort and of better wisdom as to what to do and how to do it.

2. Secretaries of Boards and other officials, pastors, leaders of mission study classes and others who already are interested in Latin America and its problems.

3. The Christian public in general, most of whom have little accurate information concerning the great lands of the western hemisphere to the south of the United States of America, but whose intelligent interest and active cooperation is so greatly to be desired.

The influence of Great Britain and France upon the culture and education of Latin America is a topic of great historical interest which, though its discussion does not fall within the scope of the present report, must not be passed over in silence in these pages. From England early in the nineteenth century, through the agency of the British and Foreign Bible Society, came the first active propaganda towards the organization of primary schools, to which further reference is made on page 431. And French literature has been one of the principal sources of intellectual stimulus to Latin America, French (in Lord Bryce's words) having established itself a hundred years ago as its "gateway to European thought." These facts are connected with the revolutionary movement. French thinkers, brilliant in expression, radical in temper and ingenious in generalization, proved a welcome stimulus and refreshment to many Latin-American minds. And the milder and more philanthropic liberalism of England, itself one of the products of the revolutionary movement, embraced the hope of establishing a system of primary education in Latin America by diffusing a knowledge of the methods of Joseph Lancaster. The well-intended aspirations of the British and Foreign School Society, though energetically furthered by James Thomson and Henry Dunn, failed of success, partly because of the inadequacy of Lancaster's educational ideas, partly through the resistance of ecclesiastical opinion, but chiefly because voluntaryism could not grapple with so vast a question as primary education for the people without support from the state. The intellectual influence of France, however, has been a far more powerful and permanent factor in the culture of Latin America. "There is a

large South American colony in Paris," writes Lord Bryce, "and through it, as well as through books and magazines, the French drama and art, French ideas and tastes dominate both the fashionable and the intellectual worlds in the cities of South America." [1]

The Commission wishes to express its hearty appreciation of the valuable contributions received from all those correspondents on the mission fields who in the midst of their busy lives have taken the time to send information concerning their respective fields of labor and their views regarding the problems and policies of educational work in Latin America. It is to be regretted that limits of space have made it impossible to present the papers in their entirety.

[1] South America, Observations and Impressions. 1912. p. 519.

CHAPTER II

STATE SYSTEMS OF EDUCATION IN LATIN AMERICA

I. EDUCATIONAL ORIGINS AND TRADITIONS

The educational institutions of colonial America were those of Europe transplanted. At the time of their transplantation and during their early development, the higher institutions of learning were dominated almost entirely by religious motives and were controlled or at least were supervised by ecclesiastical authority. The schools of Latin America differed from those of Anglo-Saxon America in that they were under one centralized ecclesiastical authority instead of under diversified or even conflicting religious bodies. There also the Church dominated the state, at least in so far as education was concerned. Moreover, there were powerful teaching congregations organized to control educational endeavor and to extend educational opportunities.

The educational traditions of Latin Europe differed from those of northern Europe in that the formal education of the schools was considered of importance only for the limited few. This favored class included those possessing superior intellectual ability or force of character and those with social position and influence. The masses of the people might have their education, but it was of and through the church and the home, not the school. This tradition Latin America took over and preserved well into the nineteenth century. Indeed, this view is even yet maintained in most if not in all of her countries by influential portions of society. On the

other hand, it is to be noted that the state school system was founded by the Latin-American republics quite as early as it was in most of the commonwealths of the North American Union—aside from those of New England—and earlier than in many of the European countries. The development of these public school systems, however, has been very slow; and there is now an illiterate population varying from forty to eighty percent. This retarded development is partly explained by the traditional disbelief of the Latin population in the scholastic education of the masses; partly by the attitude of the Church; partly by the same factors that caused a slow development in Anglo-Saxon America—vast territory, sparse population, diverse racial elements, the hardships of pioneer life, and the primal necessity of conquering the natural environment. A further explanation of this belated educational development is found in the greater power of race assimilation of the Iberian peoples as compared with the Anglo-Saxons. A more homogeneous population has thus been produced in various areas, but at the sacrifice of certain traits and essentials of mass advancement. However, the disadvantages are not all on one side. If there is greater ignorance among the masses in Latin-American republics and more marked class differentiation in society, they have not the heritage of an all but exterminated indigenous people, an ostracized and ill-treated Negro population, masses of sullen laborers and numerous unassimilated immigrant bodies.

The problems confronting Latin-American education can best be understood through a brief introductory survey of actual conditions.

2. PROFESSIONAL AND HIGHER INSTITUTIONS[1]

a. The Latin-American Universities Founded by the Church.

During the sixteenth and seventeenth centuries the universities were in a peculiar sense the organs of the

[1]The Commission is indebted for many of the facts in this section to Bulletin 30, 1912, of the United States Bureau of Education.

Church. In Roman Catholic countries they were directly under the control of the Church, either in its monastic or in its secular organization, and hence more directly than in Protestant nations the organs for the expression of its views and the instruments for the exercise of its power. Such institutions were early transplanted to Latin America, where they flourished as did the Spanish and Portuguese colonies and became powerful as did the established Church. Six of these were founded before Harvard (1636), two of them almost a century before. In all, twelve were established during the colonial period.[1]

These institutions approximated more nearly to the European universities than did the colleges or universities of the Anglo-Saxon colonies. The principal object in both Europe and Latin America was to promote the cause of religion and to provide an educated clergy. The Latin-American universities reproduced from the first the continental university organization of special faculties. The central faculty was that of letters and philosophy; but on this were superposed the faculties of theology, of canon and civil law, and of medicine. At Harvard it was almost a century before even a professorship of theology was established (1721). Instruction in medicine did not begin in an Anglo-American university until 1765, and in law not until after the Revolution. The American colonial college was seldom more, very often less, than the arts or philosophy faculty of the European institution. In the Latin-American university the faculty of philosophy afforded the introduction to the other faculties, all under the dominance of the Church. The medicine taught was the medicine of the mediæval schoolmen. Civil law amounted to little during the colonial period; canon law was necessarily fostered by the Church; but theology overshadowed all other faculties and dominated the university. Thus the university be-

[1] The list is as follows: Santo Domingo, 1538; Lima, 1551; Mexico, 1553; Bogotá, 1572; Córdoba, 1613; Sucre, 1623; Guatemala, about 1675; Cuzco, 1692; Caracas, 1721; Santiago de Chile, 1738; Habana, 1782; Quito, 1787.

came, as in Europe, an essential institution in the organization of society, and—even more than in Europe—an effective instrument for controlling, in the interest of the Church, not only the social life of the people, but also the education given by the state. The universities became, as often elsewhere, a great conservative force. They served as one of the chief bulwarks of the divine right of monarchy or of the government.

These universities were ecclesiastical in their government as well as in their origin. Several were founded and controlled by the teaching orders; the remainder were under episcopal oversight. Even where institutional autonomy was provided, ecclesiastical control was effective because the professional and administrative officials were all clerics, and when the Church was a state Church, the ecclesiastical support of monarchy was quite as effective as that rendered by government or army.

b. Their Rapid and Thorough Secularization.

With the formation of independent nationalities in the early nineteenth century, the universities were secularized and passed to the control of the government. This was, in part, a result of French critical thought and skepticism of the late eighteenth and early nineteenth century; in part, a movement towards greater freedom in religion; in part, a rejection of the control of the mother country exercised through church and state. The process of secularization, or of suppression of the old and establishment of the new, was comparatively sudden and complete.

During this same period higher education in the United States was passing through a similar experience. The older institutions, such as Harvard, were throwing off their traditional ecclesiastical allegiance. But this process was very slow, seldom the result of violent conflict, never with a very radically fundamental change in intellectual purpose and spiritual characteristics. In 1819, in the Dartmouth College decision, the highest authority in the United States government declared that such an institution could not be secularized by the state against

its own desires. Following this decision, the number of universities or collegiate institutions greatly multiplied. In Virginia, where the attempt to secularize the existing institutions was long resisted, a state university was finally established in 1826—the first effective institution of this type. In the newer commonwealths, the state university came as a part of the new scheme of government, but with no action hostile to the old type of institution and with little enmity of spirit. Before the first of these state universities in the North American commonwealths came into being, there were three in the South American republics. In 1848 there were six. Only one of the twelve original ecclesiastical universities remains at present in the hands of the Roman Church.

The thoroughness and rapidity of this process of secularization resulted in a number of characteristics of Latin-American universities which differentiate them from those of North America and make them quite distinct as institutions of learning.

c. Their Faculties Almost Uniformly Professional.

The feature which establishes the fundamental characteristic of the Latin-American universities as distinct from those of North America is that with few exceptions, chiefly those of Peru, they are composed of professional faculties only. The faculty of philosophy or of arts is entirely non-existent in some countries, such as Brazil. In other countries it exists in isolation only, and in but one or two, as at Buenos Aires and Lima, is it a component part of the university. Even where there exists a faculty of arts and philosophy, or a department of that designation within a faculty, it has scant support and patronage. The one conspicuous exception is that of the University of San Marcos at Lima, where the historical continuity of the institution has been preserved and the faculty of arts and philosophy overshadows all the rest. Elsewhere, if the faculty of arts and philosophy or of letters and philosophy flourishes, the institution has become in its function and scope little more than a higher normal school. In other words, the faculty which was

the parent of all North American institutions of higher learning, and which still dominates all other faculties, is, with these two exceptions, practically without influence in Latin America. It is the work of this faculty of arts or of philosophy which gives to North American institutions of higher learning their characteristic impress. This difference is often expressed in the statement that in all South America there is no such thing as an American college. This is quite true, but the same statement—excluding American missionary institutions—could be made of Europe, Asia, or of any other continent. The fact that such an institution as the North American college is non-existent gives rise to a number of other features marking off the Latin-American system from the Anglo-American. In the first place, the course of the secondary school, as will appear later, is both longer and broader. In almost every instance it is six years in length.

One other aspect of the educational organization of Latin America offers compensation for the absence of the college. The curricula of the professional faculties are very much broader than those of the professional schools of the United States. Thus in both medicine and engineering there is much more comprehensive general training in science. Moreover, it is to be noted that this science is taught with the concrete social problems of medicine or of engineering in view. Consequently there is the advantage of handling these subjects with the problem of their specific use directly before the student. How great an educational advantage this is every teacher knows. The advantage operates, however, only where the problems exist in the concrete and where the practical application is actually made through laboratory, experiment, or clinical or other observation. Where the connection is only pointed out theoretically, and the relationship between the abstract study and the practical problems of life is only such as arises from theoretical consideration in the lecture or class room, neither of the advantages follows. Unfortunately, the latter is the condition which exists in most Latin-American universities.

Thus the graduates of these professional schools, as compared with the product of the North American scheme, may have a better equipment in modern languages and literature and a more usable knowledge of the natural sciences, but they probably possess an inferior equipment so far as general knowledge is concerned. When compared with those graduates of the medical and engineering schools of the North who have no collegiate education, their equipment is naturally of a higher character.

When a study is made of the curricula of the law faculties, the breadth of the training is at once apparent as compared with that given by the law schools of the United States. As a matter of fact these faculties are not merely law faculties. They are termed in Peru, Mexico and some other states the faculty of jurisprudence, in Argentina and Brazil the faculty of juridical and social sciences, and in Chile the faculty of law and political and social sciences. In Peru there is also the separate faculty of political and administrative science. Here again it is evident that the education which they offer is a combination of the training which the North American youth gets in both college and professional school. When it is borne in mind that the length of the course in these faculties is six or often seven years—in one case even eight—it is obvious that much of the seeming deficiency due to the absence of the college is thus made up. Nevertheless, in considering the length of the course of study of the professional schools, it must be borne in mind that the actual number of hours of lecture attendance is often less than in similar courses in the United States.

In other words, the combined college and law courses of North America are seldom longer than the Latin-American courses in jurisprudence, often not so long. There is a similar difference in the breadth of the education given. This is obvious not only in the title of the faculty and the length of the course of study but in the details of the curricula. General subjects such as history, political economy, sociology, international law, political science, even psychology, find place in these law schools. Such subjects in North America would be rele-

gated altogether to the college. Again, when it is realized that in some countries fully eighty percent. of the product of these schools do not enter the actual practice of law but simply take the course as a general education, the broad educative function of these schools can be seen.

Nevertheless, there are some tendencies in Latin-American education which seem to look toward the formation of an institution similar to the American college. One of these in the placing of preparatory schools or liceos in close connection with the universities. Thus in 1907 or later the department of public instruction of Argentina transferred the administration of the liceos of Córdoba, Buenos Aires and La Plata to the National University located in each of these centers. Additions were made to the curricula of these liceos and their work was definitely arranged as a preparation for the advanced work of the university faculties. In some instances dormitories have been built up and a system quite similar to that of the American college is in process of development. In Chile a similar organization, called the junior university, is being established. This provides for the training of the secondary school graduates for two years in the particular line of work looking forward to his subsequent professional training. Thus the general sciences, of both the natural and the political group, are brought together in these preparatory courses and eliminated from the subsequent university curricula. These two years are taken from the professional career and spent in an intermediate or preparatory school entirely comparable in its position, purpose and organization to the American college. In Uruguay a similar reform went into operation in 1912. One aspect of the purpose there as in the other countries is to lessen the numbers attending the university faculties, to reduce the number obtaining degrees with their peculiar social and political privileges, and to direct more students into the general line of cultural education.

Thus it will be seen that while the Latin-American countries lack a separate institution similar to the col-

leges of the United States, yet some provision for that phase of education is made in their scheme. It is also evident that while this plan lacks certain of the advantages of the American college life now to be pointed out, it at the same time possesses certain advantages for which we in the United States are striving.

d. Their Lack of Physical Unity.

A second marked characteristic of the Latin-American institutions of higher learning is that they have no physical unity. This situation grows out of the characteristic just discussed. There being only professional faculties of very diverse interests, no central plant is called for. However, the situation is a result of historical development and not of contemporary arrangement. The universities of the colonial period were centralized ordinarily in a monastic or ecclesiastical building. After their secularization in the early part of the nineteenth century, they continued in the same buildings. With the development of the professional faculties and the outgrowing of the original quarters, new provision had to be made for certain parts of the work. As the medical and the engineering school needed laboratories for which adequate accommodation could not easily be found in the old structure, separate buildings were secured for those faculties. The governments were naturally inclined to favor the development of these practical and professional activities and consequently elaborate quarters and equipment have been furnished for them. Thus in most instances the law faculty has been left in the original building; the medical faculties have been given admirable accommodations chiefly in connection with the hospitals; and the engineering school has had its own independent development. Where agricultural faculties exist, the plants have been developed under rural conditions. Where theological faculties have come under the control of the government, they of course continue to be housed in the old monastic structures. In recent years many of the law faculties have been provided with handsome new quarters. Thus it happens that in no

case do we find the unified physical plant which contributes so much to the impressiveness of the North American and English institutions and affords the opportunity for that unified group life out of which comes so much that is prized in the higher education of our own people.

e. The Constitution of Their Faculties.

A characteristic even more striking than the two already discussed is found in the composition of the faculties of the Latin-American universities. The permanent teaching staff which constitutes the very center of the life of the American college or university exists nowhere in Latin America. There is no staff giving all of its time to the work and interests of the university and centering its life in the activities of the institution. Apart from a small number of administrative officers there are few professors, except those imported from European countries, who devote all of their time and interest to the university work. The faculties are composed entirely of professional men who devote a small part of their time to the university. They are employed to give one or at most two courses in a given faculty. These courses consist usually of three lectures a week. So it happens that in few instances does a professor teach more than six hours a week and in the great majority but three. In one country the law forbids him to hold more than one lectureship, that is, to teach more than three hours a week. Consequently he usually has little interest in the general life of the institution, still less in the life and interests of the student body. His heart must be chiefly in his professional activities and only secondarily in his educational work, and here his interest is almost solely in his lectures. This scheme has certain advantages. It keeps the instruction in close touch with the actual problems and interests of life. It brings the student into familiar contact with the actual practitioner of his profession. It freshens and vivifies the instruction. But it misses all of those indirect and subsidiary advantages of the college and university life

which are most significant for the American or the English boy.

f. The Meagre University Organization.

A fourth characteristic, also resultant from the first two, is that there is little or no university organization or machinery such as characterizes the North American institution. Little necessity exists for faculty organization or legislation. If a record of student attendance is kept, no great attention is paid to it. The instructors for the most part are paid directly by the state. There is no responsibility for the conduct or the life environment of the student; no responsibility for and little interest in the moral or religious interests and activities of the students. The professor is accountable only for the stipulated instruction contracted for. The student is responsible only for such mastery of the subject as is demanded by the final oral and written examination on the course. Consequently the elaborate university machinery of the United States is entirely wanting. It is true that there is usually a central university organization. This may be a council composed of a certain number chosen from the appropriate faculties, usually on the basis of their length of service, their general interest in the university life, and their professional or cultural contributions. Such bodies assume an advisory relationship towards the administration. In some instances, as in Peru, such councils claim complete autonomy. For the most part, however, control rests wholly with the state. Such university officers as rectors are usually chosen annually, or at least for a short term, from members of the faculty. All officers from the professors to the lowest instructor or clerk receive their appointment directly from the state. Professorships are made on nomination of the faculty, which sometimes offers a competitive trial to possible candidates. For the most part the man to give a particular course is nominated by a committee of professors chosen from the most nearly allied courses. The professor of history, economics or sociology is most likely to be a prominent law-

yer, physician, publicist, or man of some other distinction who has particular interests and qualities along the required lines. He is seldom if ever a specialist prepared in any one of these lines and never a specialist in teaching. Party affiliations may enter into the selection and at times may even dominate the situation.

g. Entrance to Professions Only Through Universities. The Latin-American universities possess a distinct advantage over similar institutions in the United States in that they form the sole gateway to the professions. The various professional schools not only have the duty of training for the practice of the profession, but as administrative departments of the government, they are charged with licensing practitioners in the various lines. Thus no physician, lawyer, engineer, dentist, or man of any other profession, is entitled to practise without being licensed by the university. In many instances this licensing is distinct from graduation. In other words, the graduates of the course will in most instances hold the doctor's degree in their respective fields, but the license to practise must be obtained in addition to this. In the case of the law course, where this has been prolonged to from six to eight years, it is usually true that most of the practical legal activities can be carried on by the notaries, the training for whose work can be attained in about three years of the course or less. Consequently, the greater part of those who continue through the full course for the doctorate do so for the purpose of a general education. In order to prevent the very great multiplication of degrees and the disproportionately large attendance upon the courses in the faculty of law, the governments of Brazil and of Chile have declined further to grant degrees, so that the university faculties have now as their chief function the preparation and licensing for the actual practice of the profession. The advantage which this limitation possesses, however, is to be seen in the fact that every practitioner of law and of medicine must not only be a graduate of the secondary school course, which is usually

two years longer and almost always considerably broader than that of the North American high school, but must have a university training as well. Thus arise the characteristics of South American society to be noted especially in the more advanced republics and commented on by all foreign observers—the high standard of qualification for the medical and the legal profession, and the dominance of these professions in the social life of the country.

h. The Control of the State Complete.

Sufficient has been said in connection with the above points to indicate that one of the most significant features of the university organization of Latin America is the fact that it is wholly under state control. The directive, administrative, or even advisory responsibility of the faculty is very slight. Nowhere do any bodies of overseers or trustees intervene between the government oversight and the actual work of the faculties. The minister of education has immediate control. Appointments are often if not usually made directly by the executive head of the government. Such appointments include all lectureships, the few administrative officers, and even the most menial assistant. The state also controls the curriculum; it is responsible, so far as responsibility exists, for the living conditions and the conduct of the students as well as for the physical plant and its upkeep. This also explains the fact that whatever influence the student body has in the way of control is exerted through public or political agitation and directly upon the government. Thus student demonstration or agitation concerning political and religious matters is the chief occasion for the expression of opinion or the exercise of influence by the student body.

i. The Lack of Organized Student Life.

As a consequence of all these features, there results one final characteristic of the Latin-American institutions, *viz.*, that there is no unified student life. There is no campus, no dormitory, no class organization, no faculty. There are few common student interests, and students have no

means of exercising any control over the university life. In fact, there are no means for forming and few occasions for exercising student opinion. There are few student traditions. As it is often expressed, there is no college or university soul—that somewhat intangible, undefinable thing which gives life and tone and whose impress on the character of the individual student is often the most abiding product of his college and university course.

This inference is an obvious one to the trained observer and the one most frequently emphasized in all accounts of Latin-American educational systems. It is commented on many times in the reports of educational conditions from the field. One of the best of these summaries says: "The Latin-American university is widely different from its sister institution in North America in its methods of administration. No attention, as a rule, is paid by the professor to the attendance of his students at his lectures or recitations. The theory that all seem to follow is that the student who does not have sufficient interest in his work to attend the classes will be plucked at the end of the term or of the school year, so that there is no need of the professors' losing time in calling his list or in trying to maintain a good attendance of his students. The university has no registrar, though in some cases the vice-rector or the secretary takes duties that are similar to those given to that university officer. There is no list of students; and no yearly catalogue, with all the courses of the university, the professors, the students, etc., is issued. The addresses of the students are rarely known, for there are no dormitories and the students live where and how they will."[1] The university thus becomes a center of learning, but it has little influence in the molding of character, little or none of the personal touch between students and teachers, or between the students themselves.

In one conspicuous respect, however, the student spirit is to be found, that is, in loyalty to the student class.

[1]But a strong student federation with central accommodation exists at Santiago, Chile.

This becomes an influential social and political force as well as an educational one. The sentiment and influence that elsewhere show themselves in alumni clubs and associations and in loyalty to a local institution only, in Latin America center around the entire student body of a university, or give solidarity to the large class of university trained men. Hence, both the student body and the class in society composed of university trained professional men exert an extraordinary influence in politics, in religion and in society. In other words, the university spirit or soul is not localized in an institution but in a national group or a social class.

Student organizations have grown from local departmental and faculty organizations to national and even international scope. In 1908 a federation of such societies from Latin America was formed at Montevideo. In 1910 the international organization was perfected at Buenos Aires. Subsequently this was extended to an international and intercontinental American Students' League. Other international organizations of such student societies exist. One has been formed for Colombia, Ecuador, and Venezuela. The students of Central America have formed a similar league.

3. THE SECONDARY SCHOOLS

a. Their Great Importance.

The liceos and colegios form an important and very flourishing part of the educational system of all Latin-American countries. Being the sole gateway to the universities and to the professions, and especially adapted to the interests and needs of the ruling classes, they are the objects of peculiar interest to both state and church, by which they are generously supported.

Additional reasons for their importance are to be found also in the indifferent and undeveloped character of elementary schools; in the diverse racial elements composing the population; in the preponderance of the Indian and mixed races (Argentina, Chile and Uruguay excepted); in the aristocratic structure of society and the aristocratic character of education. The reasons subse-

quently given for the low state of the elementary schools are equally valid as explanations of the flourishing condition of those of secondary grade.

b. Points of Difference Between the Secondary Schoools of Latin America and Those of the United States.

While few generalizations can be made that are true of all countries, yet these differences are numerous and vital. Like the secondary schools of Europe, those of Latin America are more directly connected with higher education than with elementary. In some countries the public elementary school does not lead up to them. To a considerable extent the pupils entering upon a secondary school course first attend special preparatory schools. Even if the preparatory schools are public, they frequently charge for tuition and are distinct class schools. The pupils seldom associate with the children of the public elementary system, nor do they have the same kind of elementary training. Thus the aristocratic character of this school and the privileges of secondary education are conserved. As a rule, however, even where separate preparatory schools exist, the prescribed state course of study is the same.

Again, the secondary schools are administered by the same governmental authorities as are the universities. Their interests and problems and financial support are considered in connection with the universities. Hence they are viewed kindly and treated with special favor.

The teaching staff of the public secondary schools is frequently formed in the same manner as that of the universities. The instructors are employed to give certain courses, usually for only three hours a week. Delivering lectures is their sole connection with the schools. If this system is defective in the universities, it is disastrous in the secondary schools. The same absence of scholastic unity, the same failure to exercise a general, social and moral influence over the pupil, the same defects of the lecture scheme of education for immature minds, are found in the secondary schools as in the universities. Where this plan is followed these evils are,

naturally, even greater than in the universities. However, this feature is not universal. Some countries, as Chile, have well developed higher normal schools furnishing a supply, partly adequate, of professionally trained secondary teachers. In Argentina the faculty of letters and philosophy in the University of Buenos Aires and the faculty of educational science in the recently founded University of La Plata are for all practical purposes higher normal schools furnishing a partial supply of professionally trained teachers for the secondary field. In almost all secondary schools there is a permanent administrative staff, giving some oversight to student life and some supervision to instruction. So a corporate life, at least better developed than in the universities, is secured.

Such schools as are staffed with trained teachers permanently employed have many of the advantages given by the permanent staff of the high schools in the United States, and the additional one of retaining the pupil longer. The usual length of the secondary school course is six years. Sometimes it is a year longer, often a year less. When a preparatory school course is prefixed to that of the secondary school, under the same organization and in the same or adjacent environment, this increased duration of the influence of the secondary school is of great significance.

A comparison of the curricula of Latin-American liceos with those of the high schools of North America shows striking differences, not due wholly to the greater length of the course. The classics are absent from the state school curricula, but modern languages—French first and then English or German—have a much larger place. Almost universally English is the second language, and around the Caribbean, even first. German has slight place, except in districts in Chile and Brazil. The result is a very common mastery of the modern languages, such as is not gained through the high schools of the United States. The graduate of the liceo or colegio has for practical use at least one language besides his mother tongue, often two.

While the printed curricula do not necessarily show it, it is frequently stated as a fact by competent observers that the product of the liceo has a much more thorough and usable knowledge of the literature of his native tongue than does the high school graduate. One further difference of importance is found in the presence of such subjects as psychology, logic, philosophy, economics, sociology, which seldom find any important place in the high school. In other words the six-year secondary school course covers part of the ground occupied in the United States by the colleges. In the natural sciences the programs of the liceos are, on the whole, distinctly inferior to those of the high schools and the frequent lack of laboratory and other practical methods of instruction accentuates the difference.

One further distinction of great importance is to be noted. The completion of this secondary school course in most of the Latin-American countries confers upon the student the degree of bachelor of arts or of humanities, and affords direct entrance to the national university. Many of these secondary schools, especially those not supported by the government, are called colleges (colegios). Here again the similarity to the French system is indicated. In fact, the dominant influence in shaping the secondary educational system of Latin America has been French.

In pointing out these differences between the Latin-American liceos and colegios and the North American high schools, each has been treated as a distinct system with uniform characteristics. As a matter of fact there is a wide diversity among the ten states of South America, which becomes wider still if Central America and the West Indies are included. There are great differences even in the various states of a given country as Brazil. However, there is no greater uniformity in the North American high school, with its urban and its rural type, its two, three and four year courses, its junior high school and junior college developments, its special types for normal training, and for commercial, agricultural and domestic arts. Since we speak of the high school as the

secondary school type in the one case, we may quite as accurately treat of the liceos as a unified type.

c. Much Secondary Education Under Church Control.

It is especially in the field of secondary education that the Roman Catholic Church and other social and private interests compete with the state for the control of the growing generation by means of education. As has been seen, there is almost no competition by the Church in higher education, though in Santiago de Chile and in Buenos Aires the Church has well-equipped universities. There is relatively little in the elementary field. But in every country of South America the Church supports numerous secondary schools. Numerous teaching orders concentrate their energies in these fields. The most prominent of these are the Jesuits and Redemptionists. In most countries such schools must conform to the minimum requirements of the state and submit either to inspection or to the examination of their pupils for promotion and for university entrance.

In practically all instances such schools are boarding schools. The usual term is colegios, thus again indicating the similarity to the college or church or boarding school of France. However, there seems to be no distinction in the use of the terms liceo and colegio common to all the Latin-American countries. One marked difference between the church and other private schools on the one hand and the state secondary school on the other, is the emphasis placed on the Latin language in the former and its absence from the latter. Even in the former the study of Latin is not universal. Thus the colegios resemble in their general characteristics the academies of the United States, save that they are more commonly finishing schools than preparatory to the university.

d. The Statistics of Secondary Education Uncertain.

It is quite impossible to determine accurately, from information available, the number of secondary institutions, either governmental or private. Government reports take little account of the private or church schools. Other statistics are not uniform either in time or in de-

tails reported upon. Even the reports of government schools vary greatly in detail and accuracy.

e. The Curriculum Increasingly Practical and Cultural.

The common elements in the curricula of the liceos and colegios afford a basis for comparison with North American secondary schools. An advantage to the Latin-American institutions in this comparison lies in the facts that their course is longer by two or three years, that they have for the most part an elementary preparatory course leading directly to them, and that they prepare directly for professional courses varying from four to eight years in length, which include the necessary pre-professional training in the natural and social sciences. Other characteristics of the curriculum of the secondary schools indicate the interrelation of these schools and the source of their chief educational problems. The course of study and organization is quite inelastic; there is no election of studies; the student has nowhere any opportunity of becoming master of himself through the exercise of responsibility.

In comparison with the secondary programs of the United States the following points may again be emphasized: (1) slight attention given to the classics; (2) greater time given to the national language and literature; (3) greater emphasis on modern languages; (4) the presence of philosophy, logic, psychology, ethics and sociology; (5) similar attention to history, civics and the natural sciences; (6) greater attention to drawing, geography and military exercises.

These features hold true in general of all the liceo programs, and bear out the remarks frequently made on the very practical bent of this type of schools. Within the last few years the state plan of studies in most of the Latin-American countries has been revised. And in every instance the revision has been in the line of greater practicality or modernity. This tendency, like the similar tendency in the United States, finds its chief explanation in the growth of industrial society and the desire of educators to fit the work of the schools more specifically to the needs of society.

The defects of the above plans of study become conspicuous in those countries where the financial support and the equipment of schools and teachers are inadequate or where, because of the defective methods, only the most formal values can be gained from adherence to any program.

f. The Instruction Mainly by Lectures.

The chief defects of the Latin-American system relate to method. Here again much allowance must be made for differences in point of view and for the fact that much of the work, even for pupils from twelve to fifteen years of age, is given by lectures as in a university. And here, too, lectures are delivered by instructors who have little, if any, personal interest in their pupils or in the result of their instruction. For example, much of the prolonged course in the Spanish language and literature is given by lectures. The same method is used in mathematics, science, and other subjects. The results in the modern languages are superior to the results in the American high school. The results in science are inferior. Science is taught largely by lecture and demonstration or observation, hence the extensive equipment in cabinets and museums as well as in demonstration apparatus. But the experimental method is seldom used by the pupils, and experimental laboratories for the use of the pupils are rarely found.

A general comparison of the results of these methods is given by E. E. Brandon in his monograph on "Latin-American universities," as follows: "The age of the liceo graduate is about the same as that of the American boy when he finishes the high school. The Latin American is perhaps superior in breadth of vision, cosmopolitan sympathy, power of expression, and argumentative ability, but, on the other hand, perhaps inferior in the powers of analysis and initiative and in the spirit of self-reliance."

4. THE ELEMENTARY SCHOOLS

a. The Real Educational Need of the Illiterate Masses.

There is much illiteracy in Latin-American countries. In some of them, such as Ecuador no estimate is accurate.

The best estimates are given herewith: in Argentina, fifty and five-tenths percent. of persons six years of age and older are illiterate; in Bolivia, "a large proportion cannot read"; in Brazil, seventy percent. are illiterate; in Chile, sixty-three per cent.; in Colombia and Venezuela, eighty percent.; in Peru, over eighty percent.; in Uruguay, forty percent. of persons six years of age and older; in Costa Rica, "a large proportion"; in Mexico, sixty-three percent. of persons over twelve years of age.

These statistics of illiteracy signify little. As previously indicated, there is no possibility in the immediate future of removing it; for great masses of the population, there is little demand for literary education. The fact that is conspicuous is that the educational needs of the different classes are quite diverse, and that great masses of the population need some industrial, agricultural and practical training which will improve their economic status, their hygienic environment, their moral condition and their intellectual outlook. These may or may not be connected with literacy. Up to the present comparatively little has been done. Such literary training as has been given is of universal significance only in such countries as Argentina. In all it allows the improvement of the more favored individual and his escape from conditions which control the masses; but it has had little effect on the general conditions of the masses. The more liberal of the intellectual classes would offer to the masses the formal literary education of the traditional type, perhaps because it would be innocuous. In the opinion of the social, political and educational reformers of these countries, as well as of the sympathetic observer from the outside, what is needed is some form of education for these backward masses which would be just as effective in improving their condition and in providing for the development of the individual as the specialized secondary and professional education is for the favored intellectual classes.

It is only fair to note that these needs are fully recognized by many South American authorities and educators.

There has been a marked change of opinion in this direction, especially since 1900.

b. Universal Elementary Education Impracticable at Once.

The elementary school is the least developed part of the educational system of Latin America. This fact explains many of the political, social and intellectual conditions in these countries. The educational situation is in its turn explained by the political and social conditions, to which should be added the influence of natural environment and of historical tradition. Anything like universal elementary education for many of these countries is manifestly impossible as yet.

(1) *The Diverse Racial Elements.*—The first great factor to be considered in this connection is that of race. The population of no other countries of modern civilization have racial elements so diverse as those of the Latin-American republics, and there are none in which the backward races are so numerous. Thus in Peru the Indians compose one-half the population, while half of the remainder are mixed. In Bolivia are numerous mestizos, over one-half of the people are Indians. The white population is only twelve percent. In Mexico, three-quarters of the population is Indian and one-sixth is mixed Indian blood. In Ecuador, no general census has ever been taken. The best estimates give a population of one and one-half million, of which somewhat less than three-quarters are Indian and only about 100,000 pure whites or of remote racial admixture. In Brazil, the whites outnumber the Indians and Negroes, but the mestizos are more numerous than the whites. Only in Argentina, Uruguay and Chile is the population homogeneous racially, and in the first two named immigrant elements are very large.

(2) *The Sparse, Scattered Population and Difficult Communication.*—Even with a homogeneous racial composition, sparse settlements and vast extent of territory may make universal education well-nigh impossible. In many regions of agricultural Argentina with its white

population one hundred square miles would not furnish the children for a school. This condition is common to large areas in most of the South American countries. In all of them the topographical features and poorly developed means of communication operate against a common school system. In sections of some countries the circuit-riding schoolmaster has been established to overcome these difficulties.

(3) *The Unfavoring Social Traditions.*—Both factors operate against a popular elementary school system. Where such schools exist they are seldom attended by children of the influential and better-to-do classes. As a rule, such schools do not lead up to or prepare for the secondary schools which meet the needs of the dominating and favored social classes and are intended as a rule for an entirely distinct social state.

The traditions of the Latin races have few of the democratic elements common to the Anglo-Saxons of the north, out of which grew the common school system. The public elementary school system of Latin America was an importation, the work of the political and revolutionary idealists influential during different periods of the nineteenth century. Where embodied in law such a system remained an aspiration, except in Argentina, with a very partial realization in Chile and a local one in some regions in Brazil. The interests of the ruling social classes in modern times are but slightly more concerned with the education of the masses than in the past. The temporary economic interests of the classes are not conserved by popular education, while the masses do not have and could not be expected to have an interest in popular education or an appreciation of its value. Such public mass education as they have must come as a gift of the enlightened few.

This characterization is true when viewed by the Anglo-Saxon. A truer statement, no doubt, is that there is a type of democracy which is Anglo-Saxon and a type which is Latin. Each possesses factors which the other lacks. There is a certain freedom in the Latin which is debarred by the formality and the coldness of the

Anglo-Saxon. These differences affect the organization and the conception of education, and altogether aside from the great limitations of climate, national environment and social composition, make of Latin-American education a different thing from that of the north.

(4) *The Indifference of the Roman Church.*—In few countries does the Roman Church retain so great an influence over the government and over the ruling classes in society as in Latin America, and in few do the governments so protect the Church. This remains true notwithstanding the fact that in several the Church has been disestablished, that in nearly all the primary schools have been taken away from the Church, that in some no religious instruction whatever is allowed in the schools, and that in all a large class of "intellectuals" of great political and social influence is irrevocably committed to hostility to the Church. Previous to the establishment of the republican form of government in the first half of the nineteenth century (except in Brazil), the Church controlled all education. For the masses it provided for education in religious, ceremonial and catechetical instruction, with industrial training for very limited regions and groups. At the present time the Church believes in little if any more for the masses. Literary education will be of no advantage to them, it believes, and may be of very great disadvantage—as witness the intellectuals. Hence on the part of the most powerful social institution there is indifference at best and often active hostility to public elementary education.

c. Religious Instruction in Elementary Schools.

The situation is rendered less acute by the fact that the Church still remains powerful in the public school system, controlling it in countries like Colombia and Ecuador. A large majority of the countries allow religious instruction in the pubilc schools by the established or dominant Church. Of the three countries most advanced in public education, Chile commands much religious instruction in the public schools, Argentina permits it, Brazil alone forbids it.

Argentina. Roman Catholicism is the state religion. Religious instruction is not permitted in the school program, but may be given before or after school hours by clergymen.

Bolivia. Roman Catholicism is the state religion. Religious instruction in the schools is permitted to Roman Catholics. "Education is under the control of the Church and the religious orders."

Brazil, Guatemala, Honduras, Nicaragua and *Mexico.* Entire separation between the Church and the nation. Religious instruction not permitted in the schools.

Chile. Roman Catholicism enjoys state support. Religious instruction under Roman Catholics in the schools is compulsory.

Colombia. Roman Catholicism is the state religion. Religious instruction is required in the schools. "The secondary schools belong to the Church."

Ecuador. Roman Catholicism is the state religion. No information at hand regarding religious instruction in the schools. The state supports nine seminaries.

Peru, Paraguay, Uruguay, Venezuela, Costa Rica and *Haiti.* Roman Catholicism is the state religion, and the study of the catechism is enforced. No information is at hand regarding religious instruction in the schools.

Salvador. Roman Catholicism is the state religion. No information is at hand regarding religious instruction in the schools. The state authorities are hostile to the Church.

Panama. No state support of the Church. Religious instruction is given in schools, but is optional.

Porto Rico. Entire separation of Church and state.

Cuba. Entire separation of Church and state. Religious instruction not permitted in the schools. Schools of religious doctrine may be held in each parish on Saturday under the various priests.

d. The Organization of Elementary Education.

In all these countries free public school systems exist. Conditions are so diverse that statements concerning all

the countries must be very general or of approximate validity only. Usually the schools are divided into two grades, a primary of two years or sometimes three, and an upper elementary of three. Where education is legally compulsory, the requirement usually applies to the primary years alone. How ineffective this is, statistics of illiteracy show. Yet compulsory legislation indicates at least a tendency towards better conditions. In Argentina the period of compulsory education extends from six to fourteen years of age; in Panama through the highest grade, seven to fifteen years of age. In practically all countries school attendance is theoretically, that is, legally, compulsory. Practically, none of them have been able to make effective any such standard.

The conspicuous feature about the organization of Latin-American schools is their degree of centralization. This is particularly true of university education. Even where the provinces are very numerous the authority over primary schools is centralized in the minister of education. Argentina has systems of both national and provincial elementary schools. The national ones, intended to supplement the provincial ones in sparsely settled or economically weak provinces, actually operate to undermine the provincial systems. In Chile the system is completely centralized, so that there is little local interest and activity or variation and no local initiative. In Brazil the states have control of primary education, and administrative conditions similar to those of the United States exist. While a national system is approximated in most of the states, conditions vary widely. With the exception of Brazil, the overshadowing influence of the capital is present throughout the school systems. One or two others of the minor states, as Bolivia, give some form of provincial control. What the provincial localities have is a gift from above, provided for and directed by the intellectuals, supported largely or wholly by the general government, and of local concern chiefly to the representatives of the general government and to the Church.

e. The Statistics of Elementary Education.

The extent of the influence of the elementary school of these countries is given in the following table taken from the last report of the United States Bureau of Education (for 1913). It is seen that the proportion of total population enrolled varies from 15.33 percent. in Honduras to 1.58 percent. in Venezuela. In only three Latin-American countries does the percentage exceed ten. These figures can be compared with those of the United States and the western European countries where the percentage falls between fifteen and twenty.

ELEMENTARY EDUCATION IN LATIN AMERICA[1]

COUNTRIES	Number of Inhabitants	Date of Census	Date of School Statistics	Enrolment in Elementary Schools	Percent. of Population Enrolled	Teachers
Mexico[2]	13,605,919	1900	1907	776,622	5.71	....
West Indies						
Jamaica	831,383	1911	1911-12	98,576	11.85	....
Trinidad	330,074	1911	1911	49,497	14.99	1,190
Central America						
Costa Rica	388,266	1911	1911	29,904	7.73	....
Guatemala	1,992,000	1910	1913	59,631	3.00	....
Honduras (British)	40,458	1911	1912	5,026	2.42	....
Honduras (Republic)	553,446	1910	1911	29,525	15.33	....
Nicaragua	600,000	1906	1908	17,625	2.93	....
Salvador	1,161,426	1912	1912	21,569	1.60	....
Panama	360,118	1912	1912	19,362	5.37	....
South America						
Argentina	7,171,910	1911	1911	765,105	10.67	....
Bolivia	2,267,935	1910	1912	81,336	3.58	3,960
Brazil	21,461,160	1909	1911	634,539	2.96	8,064
Chile	3,929,030	1910	1911	411,851	10.48	4,829
Colombia	4,320,000	1910	1912	272,873	6.31	....
Ecuador	1,500,000	1910	1912	87,020	5.80	....
Paraguay	752,000	1910	1911	50,000	6.64	....
Peru	4,000,000	1909	1911	153,900	3.84	....
Uruguay	1,112,000	1910	1912	87,548	7.87	....
Venezuela	2,743,841	1912	1912	43,579	1.58	....

[1] Statistics from the Report of the United States Commissioner of Education for the year ended June 30, 1913.
[2] Compiled from the Statesman's Year Book, 1915.

f. The Elementary Curriculum.

The curriculum of a two-year primary school is necessarily limited. That of the full six years is representative, at least on the formal and literary side. Little of the modern practical side finds place. In Chile the curriculum required of parochial schools, which is the minimum for state schools, includes reading, writing, arithmetic, history, geography, natural history, hygiene,

gymnastics, manual training for boys and domestic arts for girls. In Brazil, where in the two leading states and the federal district the elementary primary school includes the years from seven to thirteen, a much broader curriculum is found. It includes the Portuguese language, the metric system, the elements of geography, of history and of physical science, moral and civic instruction, music, gymnastics and military drill, manual training for boys and needle work for girls. The higher primary, which approximates to a brief secondary school course as a component part of the public school system, includes French, algebra, geometry, trigonometry, physical science and natural history as applied to industries, agriculture, hygiene, elements of national law and political economy, and drawing. The three primary grades of Peru add to the three essential branches, nature study, history of Peru, geography and religion. The higher primary adds Spanish literature, physics, chemistry, nature study, manual training, drawing, geometry, music, hygiene and physical exercise, agriculture, and instruction in Christian dogma, sacred history and social duties.

With reference to the curriculum, the legal formulations of the Latin-American countries leave little to be desired. Their actual realization is quite another matter. In all places realization depends upon trained teachers and adequate support. While these are found in the most favored and advanced communities in many of the countries, these statements are as yet only ideals. The same is true of the less favored communities of the most advanced states as Argentina, Chile and Brazil.

Inasmuch as a large part of secondary education in South American countries is given in Roman Catholic schools subsidized by the state, it need hardly be said that Christian doctrine and sacred history form part of the curriculum in such schools.

g. Other Aspects of Elementary Organization.

Few comparative statements of any value can be made. The general outline of the system is the same for all countries, but specific conditions are most varied. Pri-

mary education is compulsory by law in Argentina, Ecuador, Guatemala and in several other countries. Yet illiteracy is high in all and educational conditions backward in the two latter. The primary schools cover the years six to fourteen in Argentina, seven to thirteen in Brazil, six to eight or six to eleven in Peru, seven to fourteen in Costa Rica, and seven to fifteen in Honduras. In general one may say the primary schools include five or six years' work. Coeducation is seldom favored. Yet it is tolerated, especially in the lower grades, in many schools in Argentina, Brazil, Peru and Venezuela. In most it is forbidden and non-existent for pupils over ten years of age. Naturally coeducation is more prevalent in rural than in city schools. At the same time all Latin-American countries now recognize the obligation of the state to provide for the education of girls, and great advance has been made recently in this respect. The following table will make clear this advance and the general attitude towards coeducation:

TABLE INDICATING PROPORTION OF ELEMENTARY SCHOOLS THAT ARE COEDUCATIONAL.

	Schools for Boys	Schools for Girls	Coeducational Schools	Total Schools
Argentina	442	287	4,140	4,869
Buenos Aires (city)	*50*	*97*	*42*	*189*
Buenos Aires (province)	*64*	*6*	*1,573*	*1,643*
Entre Rios (province)	*15*	*4*	*341*	*360*
Santa Fé (province)	*26*	*12*	*318*	*356*
Chile	496	317	1,435	2,248
Urban	*166*	*184*	*210*	*560*
Rural	*330*	*133*	*1,225*	*1,688*
Costa Rica	33	32	272	337
Ecuador	596	509	92	1,197
Guatemala	521	454	283	1,258
Mexico	4,383	2,247	1,821	8,451
Federal and state schools	*2,917*	*1,484*	*1,062*	*5,463*
Local schools	*1,466*	*763*	*759*	*2,988*
Salvador	203	200	83	486
Uruguay	79	52	662	793
Totals for above countries	11,787	6,781	14,318	32,886

h. The Status of the Elementary Teacher.

The teaching profession has little social prestige. Practically all teaching positions in the universities and professional schools and the best in the secondary schools—at least in the state institutions—are held by members of other professions. There is no social standing or professional advance for the elementary school teacher. In most countries, even the administrative and supervisory positions in the public elementary school system, which might be held as prizes to attract talent to the calling, are usually given to the aspiring and aggressive candidate in some other profession who makes this a stepping stone to law or medicine and a professorial position in the higher school. Several of the countries require professional training, but the supply of trained teachers is inadequate. A trained professional body cannot be expected, when the expense of professional education is far greater than is justified by the salary, length of tenure and possibility of advance in the occupation itself. Even when special training is provided for by subsidizing students in the normal schools, ability above the mediocre soon finds channels to escape from a socially despised and neglected calling. Here is to be found the most detrimental effect of separating secondary and higher education from the elementary. Essential features concerning the normal schools are given in a subsequent section. In Argentina, however, equal pay for both sexes, relatively high salaries, and a pension law which awards ninety-five percent. of salary after twenty-five years of service, make conditions more encouraging for teachers.

i. The Method of Instruction Defective.

Even when school organization and subjects of study conform to modern ideals, only the most meagre results may follow, owing to the use of traditional or defective methods. The tendency in the Latin-American school is to depend on the memoriter method. This tendency of the poor or ineffective school in every country becomes the accepted method in many countries, even in the

schools of the advanced countries of the temperate zone. Chemical formulæ and mathematical proportions committed to memory have no educational significance. In many schools the old catechetical method of question and answer prevails in all subjects. One of our correspondents thus describes a Bolivian school: "The end and aim of all the work of both pupil and teacher during the year was found to be preparation for the two examinations, mid-year and final, for on these alone depend the reputation of the teacher and the credits of the pupil. Daily work counted for nothing and daily attendance for little more, though the law provides that a student shall not be allowed to take the examination if he has been absent fifty days during the year.

"At the beginning of the school year, which in Bolivia is the calendar year, a 'cuestionario'[1] must be made out for every branch to be taught. Each cuestionario must contain at least twice as many questions as there are pupils in the class. In the examinations, no questions may be asked that are not found in the cuestionarios which have been approved by the Minister of Education. A large volume of questions covering the whole realm of primary and secondary learning has been prepared, out of which the teacher may select his questions without the expenditure of mental energy. The answers must be found in the texts provided or they are covered in the regular lectures before each class. A few questions from a cuestionario approved by the minister will show their nature. The first three questions in moral philosophy in the graduating class were as follows: '1. What is moral philosophy? 2. Distinguish between the conscience and the judgment. 3. What is true liberty?' The answers learned by the pupils were: '1. Moral philosophy is the science which treats of rights and obligations. 2. The conscience always tells us to do the right; the judgment tells us which is right and which is

[1]These "cuestionarios" are quite different in purport from the cuestionarios which are being introduced in some of the most advanced Latin-American countries along with inductive methods of teaching.

wrong. 3. True liberty is found in the proper use of all the faculties. License is not liberty.' There were seventeen questions in the whole cuestionario.

"Two examinations are held annually, the first one being written and the second one oral. The pupils are examined by a tribunal of three examiners, who have been chosen by the government from a list prepared by the university council. No one else, not even the teacher, has the right to ask a question. A list of the pupils in each grade is furnished by the teacher, in the order of excellence of preparation for examination. The first and best pupil of each grade is examined at a special session which serves as a dignified inauguration of the examinations, many dignitaries and officials being in attendance."

The schools of Argentina and Chile and the best schools of Brazil, Peru and other countries are much beyond this, but in general the comments of observers agree as to the conditions described above. Even in the best schools the aspects of method dwelt on in our northern democracy are absent. On this point, says Dr. Ernesto Nelson of the Department of Education of Argentina: "The child is not sufficiently considered in family or school. Its individuality is given no chance to develop. It is told how to behave and what to believe, until it feels itself to be a puppet. Since all the consideration and privileges are reserved for adults, it is eager to be grown up as soon as possible. The keeping under of the child, the neglect to study it and understand it, to consider what *it* wants instead of what *we* want, cause it to grow into a man who will bully or cringe, according as he is on top or underneath. Hence, the 'good citizen' of a democracy is not yet being produced by our education. Only free personalities developing together will ripen into citizens who will neither abuse power nor consent to be abused by it, who will respect the rights of others because they value their own."

4. NORMAL AND TECHNICAL SCHOOLS

a. The Normal Schools.

The phase of special training which most interests the educator is professional training of teachers. The Latin-American countries are comparatively well supplied with normal schools. Influenced as they were by French educational ideas, they adopted the idea of the normal school even earlier than did the United States. Chile has a normal school dating from 1831. Brazil had a normal school on the Lancasterian plan in 1821. A normal school for elementary teachers was established in Chile in 1842. Comparing these dates with 1839, when the first normal school in the United States was founded, or even with 1836, the beginning of the subsidized training of teachers in the academies of New York, the precedence of South America is indicated. Every Latin-American country has one normal school, and most of them have many. There are sixteen in Chile and seventy-two in Argentina; and if the normal training classes in the secondary schools are counted, the totals in several of the countries become very much greater than these figures.

The normal schools are of several types. There is first the higher normal school, training teachers for the secondary schools and becoming practically a faculty of the university. One such was founded in Chile in 1890 and has exercised a great influence. This institution ranks in a way as the faculty of philosophy and letters for the University of Chile (Santiago). In 1904 a similar school was organized by Argentina (Buenos Aires). In both instances groups of foreign professors (Germans) have given to the work of these schools a distinct pedagogical character as well as an institutional unity and continuity which are absent from most others. The University of Buenos Aires has recently added a department of education to its faculty of philosophy and letters. Here a course of five years is offered, the time being about equally divided between literary and professional studies. Nearly all the students of this faculty are preparing to teach in the secondary schools, so that in effect it becomes a higher normal school. In the recently

established normal department of the University of La Plata a similar provision is made. For the completion of this course the degree of "professor of secondary instruction" is given.

The typical normal school of Latin America is of secondary grade, admitting students directly from the elementary school, usually at the minimum age of fourteen. The courses of study are usually for five years, though some are as brief as three and a few as prolonged as seven years. Argentina and Uruguay have a four-year course, Chile five, Brazil three or four, and Costa Rica seven. In Argentina this course can be extended to seven years. In Panama it is four years in length. The courses are usually made up of the secondary school subjects with the professional element added. In most cases practice training schools are established. Sometimes the professional subjects are concentrated in the last two or three years, sometimes they divide with the academic branches the attention of the student throughout his course. In all of the countries there is at least one national normal school of this type, in most they are numerous. In some countries, as Argentina and Brazil, provincial normal schools are also established, and in several there are private or church schools of the same sort. The normal schools may be of the day or of the boarding-school type. In some countries they are coeducational, with various restrictions on the free mingling of the sexes. But most countries, as Chile and Argentina, established separate normal schools for men and for women, though even in these states there may be some with mixed attendance. The normal schools do not charge for tuition, and in very many instances, especially where they are boarding-schools, the students are subsidized. Such subsidized students receive not only tuition and supplies but all living expenses. In return they bind themselves to serve as teachers for a period—usually from three to five years—after the completion of their training.

The scope of the curriculum of the normal schools is quite similar to that of America or Europe, especially

in those institutions where a large academic element is introduced into the course. But there are certain marked differences. For instance, the number of hours of class work and the number of subjects carried are usually very much greater than in the American schools. This is largely explained by their custom of having very little outside preparation, doing most of the work in the recitation hour. In this the schools resemble the European rather than the North American type. A modern language is usually emphasized and the pupil expected to proceed from the school with a usable knowledge of either French or English. This is a marked difference from the North American normal school and is explained by the difference in social environment and the need of another modern language for even the elementary professional training. In the method of work the same dominance of the oral examination is seen as in the secondary and other schools.

The difference in the class of students attending is as marked as the similar contrast between the students of elementary and the two types of secondary schools. The graduates of the typical normal schools find their career strictly limited to the elementary field and they are drawn directly from the graduates of this system. They can have no higher professional career and but little social reward or appreciation.

One advantage which the normal school possesses over other schools of secondary and higher grade is that it tends to have a more permanent faculty. It is true, however, that the custom of employing specialized instructors for one course only, limited usually to three hours' attendance each week, does obtain in many of the normal schools and affects the results of this type of education in the same way as others.

In addition to the two types of normal schools just described, one or two special schools deserve mention. One is the Normal School of Modern Languages, established in Argentina. Two schools, one French, the other English, carry the pupils through an elementary and secondary school course in those languages. All work ex-

cept the study of the native Spanish is given in French or English. Thus the pupil receives what is practically an English or a French education, and completes the work of the school thoroughly prepared to give instruction in these languages. An equally novel undertaking is that of the normal school for rural teachers, also in Argentina, at Parana. This institution trains teachers for the country schools by means of a course of study which is half academic and half agricultural. It is situated on a very large estate, where for three years the prospective teacher actually practices agriculture as well as masters the very moderate curriculum for the three years' work required of the elementary schools. The School of Physical Education, of Santiago, Chile, gives special training courses for teachers in the various lines of industrial arts and domestic science as well as in physical education. This school exercises a profound influence on the entire industrial educational system of Chile.

b. Schools of Commercial Training.

In recent years no phase of technical training has shown a more marked development than commercial education. This expansion is in line with the practical tendencies in the life of Latin America and is explained by social and political facts as well as by industrial conditions. The political factor is found in the desire of the various governments to lessen the number of students in the law schools and the number of educated men with no other outlet for their activities than political agitation. The social reason is found in the desire to overcome the prejudices of the Latin-American people against trade and industry, and thus to attract to these activities much of that ability which has hitherto gone into governmental positions and other political interests. For until recent years these alone have been considered worthy of the highest intelligence and the best social standing. The industrial explanation is found in the recent very rapid commercial expansion of Latin America, trade of every character having increased and means of communication having been multiplied.

In line with these needs, practically every country in Latin America has developed the commercial school. Most of these are of secondary grade, although in Chile there are a number in which the curriculum contains one or two years of the upper elementary school work. There are a few, such as the Superior School of Commerce in Santiago, which are of even higher standing than the upper secondary schools. It is the work of this school which has given shape to the system of commercial schools throughout that country. In Argentina the three superior commercial schools and the six secondary commercial schools are under the control of the national government; but in Brazil these schools are provincial rather than national, and hence very dissimilar in their character and standing. In Brazil the majority of them are private, many of them of the evening school type. Other Latin-American countries attempt to make a general provision for commercial training through the standard secondary school. This provision may take two forms; either a distinct and alternative course of study in the schools located in the larger centers, or the introduction of some commercial subjects into all of the high school courses. The latter plan can give but a very meagre commercial training, and is never very satisfactory. The schools usually offer simply a few courses in bookkeeping, stenography, commercial arithmetic, geography, and related subjects.

c. Agricultural Schools.

As with the other lines of technical education, modern Latin America has given much attention to its special needs in this line. Every country of South America except Ecuador has established one or more agricultural colleges. The states of Central America and the West Indies, for the most part, have limited their attempts to the work of the elementary or secondary schools. In Argentina the agricultural college is a part of the national university. In the other countries it usually has an independent existence. Most of these institutions of university grade have been shaped or at least greatly in-

fluenced by the specialist from Europe or North America. Some of them are little more than experiment stations. Most of them include a course in veterinary science. Practically all are well cared for so far as plant and equipment are concerned, since it is the policy of all Latin-American countries to foster the more practical and technical phases of education. The students in the colleges of agriculture are drawn from the well-to-do class in society, usually the sons of the landed gentry, who take this form of education as a training for political office and social position or for professional positions in the university or the agricultural college, rather than for actual directive work in agricultural activities. On the other hand, the patronage of the secondary or primary agricultural schools is usually drawn from the less favored social strata, the sons of farmers, or of overseers who are not even landholders. In this respect, however, Argentina has made a noticeable advance by the creation of "regional schools," under the control of the Department of Agriculture. In these a scientific and practical study of regional agricultural conditions is made. The government spends $1,500,000 annually in their support.

d. Engineering and Manual Training Schools.

From bitter experience many of the Latin-American republics have deduced the need of industrial and practical education. F. Encinas' book on "Our Economic Inferiority" (Santiago, Chile, 1912), was the slogan for a wide-spread campaign in favor of training that should be vocational, industrial and practical. The admirable technical school systems of Germany and the United States are being closely studied and an attempt is being made to incorporate every possible principle and method within reach.

A school of engineering, in most cases developed from the faculty of pure science, exists in practically all of the universities discussed in the first section of this Report. As seen there, it has now come to stand third in attendance in practically all cases, following law and

medicine. The great interest in this type of education is shown by the generous support of it by all the governments. Such schools usually represent the best developed and best equipped portion of the university.

In addition to the university faculties of engineering, industrial schools of a secondary grade are established in most of the larger cities. These are the schools of art and trade (*Escuela de Artes y Oficios*). They offer not only the general line of industrial and manual training given in North American schools, but usually specific training in various trades such as tailoring, blacksmithing and cobbling. Many are more scientific in character, giving instruction in electrical and mechanical engineering, building and construction, industrial chemistry and so on. In Brazil the Salesian priests are developing such schools and are making them the mainspring of their social work. The students in these schools are drawn from the elementary schools or from the artisan classes, and these classes have little or no contact with either technical school or university, or with the secondary school system. Some of these higher industrial schools, such as that of Santiago, Chile, have had a long career and have exercised very great influence in shaping the education of the entire country. In both Argentina and Brazil these schools are of recent introduction and much attention is now being given to them. The latter country has also gone quite extensively into the establishment of trade schools for women. Of these schools the national government supports fifteen. Since the industrial field is much greater in temperate than in tropical Latin America, these schools have not assumed the importance in the other countries that they have in the three mentioned.

CHAPTER III

EDUCATIONAL ACTIVITIES OF THE ROMAN CATHOLIC CHURCH

1. ACTIVITIES IN THE PAST

Historically the educational influences exercised on the Latin-American population originated with the Roman Catholic Church. The more effective of these influences, especially on the literary side, are exercised through the various teaching orders. With the coming of the republican governments in the early part of the nineteenth century this situation was entirely changed in some of the countries and has been gradually changing in all of them. A brief account of the previous work of the Church is included in the previous historical sketch.

2. THE EDUCATIONAL PROGRESS OF TO-DAY

a. Its Absorbing Interests Theological and Secondary Education.

An account of the contemporary activities of the Roman Catholic Church is very much more difficult to give.

From what has been said previously concerning the educational inheritance from Latin Europe, and the views yet held by the greater part of the influential classes concerning the literary education of the masses, it is obvious that the Roman Catholic Church in South America would concern itself but little with the secular education of the masses. As has been seen, university education, as organized and supported by the state, consists of the law, medical, and engineering faculties. In these the Church

has little or no interest. So for the most part, aside from theological education, the efforts of the Church are directed towards the support and control of secondary schools. In these are to be found most of the boys of the upper class. From them come all the members of the learned professions. Here are trained the men who later dominate society and direct the state. Consequently the control of these schools is the strategic educational problem.

Even here it is impossible to give accurate statistical data concerning the extent of church control. While the various governments report the number of private secondary schools, it is impossible from general sources to determine the number of these that are ecclesiastical in their control. Concerning elementary or parochial schools, the evidences for even such a tentative estimate are not at hand.

It seems best, therefore, to give a view of the educational work of the Roman Catholic Church by reproducing the most available recent surveys made by Roman Catholic authorities. Even these reports are of a most meagre character.

b. Only Two Universities are Wholly Roman Catholic.

The article on "Universities" in the Catholic Encyclopedia (Vol. xv, p. 202) has the following account of the present condition of university education in South America:

"Such was the condition of university education in the West Indies and South America up to the Revolution. Most of the old universities continued, but no longer under the direct control of the Church, passing generally, in course of time, to the Department of Public Instruction. St. Mark's at Lima still exists, and preserves its autonomy, with the old title of pontifical, and with a faculty of theology, though it is said that in its secular departments, its religious influence has passed away. The University of Cuzco occupies to-day a portion of the former Jesuit college. That of San Cristobal at Guamanga became extinct in 1878. The University of St. Augus-

tine at Arequipa still exists, and Trujillo, where a college was founded in 1621, enjoys to-day the benefits of a university. The University of Sucre (Charcas) is still regarded as the best in Bolivia, where the Universities, also, of La Paz, Santa Cruz, and Cochabamba exist. The Bolivian universities have faculties of theology, subject to ecclesiastical control. Colombia has to-day a national university at Bogotá, consisting of faculties in separate colleges. There are also universities at Cauca, Antioquia, Nariño, and Cartagena. At Quito higher education is imparted in the Central University of Ecuador, priests, among them Jesuits, being permitted to hold chairs. Venezuela has actually two universities, the Central University and that of Los Andes. The old Jesuit University of Córdoba is to-day one of the three national universities of Argentina. At Santiago de Chile, the convictorium of St. Francis Xavier has become the Instituto Nacional, that serves as a preparatory school for the National University, which is the historical sequel of San Felipe. The University of Havana remained in charge of the Dominicans until 1842, when it was secularized. It still exists, with faculties of letters and science, law, and medicine. At present there are two Catholic universities in South America, the one of Santiago de Chile, founded by Archbishop Casanova in 1888, and the other at Buenos Aires. The former has faculties of law, mathematics, agriculture and industry, and engineering. The Catholic University of Buenos Aires, still in the formative period, has faculties of law and social science. The tendency of South American universities to-day in general is rather practical than theoretical and classical, much stress being laid upon such studies as engineering and others of a practical nature."

c. The Situation in Argentina, Venezuela, the West Indies, Mexico and Central America.

Even briefer is the account of educational conditions in the various countries. The following is the complete statement on education from the article on Argentina (Catholic Encyclopedia, Vol. 1, p. 705):

The Jesuits were the acknowledged pioneers of progress and public instruction in all the vast region which extends on both sides of the River Plate, where they founded schools and novitiates and propagated learning as well as Christian faith. Their college of St. Francis Xavier, established at Córdoba in 1611, and completed in 1613, soon became the *Colegio Máximo* of the Jesuit province of La Plata, which embraced what is to-day the Argentine nation and Chile. This institution, where grammar, Latin, philosophy, and theology were taught, and whose first rector was a Jesuit, Father Alvir, became, a little later, the University of Córdoba, still in existence, and in the order of time the second university established in South America; the first was that of San Marcos at Lima (1551). Public schools in the Argentine Republic, as in the United States, are absolutely secular. But the law of public instruction provides that, 'after official hours, religious instruction (Catholic or otherwise) may be given to the children who voluntarily remain in the schools for the purpose of receiving it. This religious instruction in the public schools shall be given only by authorized ministers of the different persuasions, before or after school hours.'"

The situation in Venezuela as given in the Catholic Encyclopedia (Vol. xv, p. 328) is as follows:

"Though internal disturbances in Venezuela have not altogether impeded the advance of civilization, they have somewhat retarded it. Education, however, never completely neglected, has acquired new vigor and extension. Guzmán Blanco issued a decree to extend it throughout the whole country, and although this has not been very effective, owing to the poor organization of the school system, it cannot be denied that much good has resulted. The total number of students in the primary grade in the entire republic for the third quarterly session in 1909 was 48,869, of which only 5,799 attended private schools, the remainder attending the national schools, federal and municipal. In the secondary schools there were 3,565 students, 1,343 of whom attended private schools. In the fourth quarterly session of 1910 there were 50,991

students registered for the primary schools. Nevertheless, attention having been concentrated upon the principal cities and towns of importance, the interior of the republic has remained in a state of illiteracy. At present the government is endeavoring to give a more efficient organization to the educational system, both by providing suitable buildings and increasing the number of students, as in supervising the management of the schools, and finding the best means for extending their usefulness. The government also takes an equal interest in the secondary schools, both those maintained at government expense and the many and excellent private schools which exist throughout the country. In July, 1909, one hundred and two such schools were registered, sixty-three of these being private schools. In these schools the courses are literary, mercantile, and philosophic. For the higher branches there are two universities, a school of engineers and the episcopal seminaries."

For the West Indies, Mexico and Central America information is more accessible and the account more complete. Here the Catholic Directory for each year gives the list of schools and statistics relating to them. Even with this information the account is probably very incomplete. The following table contains a summary, as the complete list of schools would occupy more space than is available:

ROMAN CATHOLIC EDUCATION IN LATIN NORTH AMERICA

	Cuba	Mexico	Porto Rico	Zone Canal	Costa Rica	Guatemala	Nicaragua	Salvador
Boys' Schools.....	23	30	2	1	2	3	2	13
Pupils	2695	7925	174	...	270	...	...	...
Girls' Schools.....	25	24	5	...	...	...	...	...
Pupils	567	3582	762	...	...	...	...	...
Parish Schools.....	...	42	6	...	...	...	...	...
Pupils	...	....	2015	...	...	...	...	...
Catholic Schools.....	60	487	...	...	...	...	...	...
Pupils	2200	14600	...	...	...	...	...	...
Seminaries	...	19	...	...	1	...	1	...
Pupils	...	1585	...	...	120	...	...	...
Unclassified Schools..	...	77	...	...	...	...	...	...
Pupils	...	7410	...	...	...	...	...	...
Industrial Schools ...	...	2	...	...	...	...	...	...
Pupils	...	239	...	...	...	...	...	...
Orphanages	1	...	...	...	2	...	...	...
Pupils	21	...	...	...	2433	...	...	...
Total Schools	109	681	...	...	...	...	...	...
Total Pupils	5483	35441	...	...	...	...	...	...

The Catholic Directory and other statistical volumes give no account of the educational activities of the Church in South America.

In the articles on the other Latin-American countries in the Catholic Encyclopedia, there is practically no mention, at least no detailed account, of the educational activities of the Church.

d. The Teaching Orders and Their Work.

The following summary of the work of the teaching orders in Latin America is taken from the various articles in this same encyclopedia:

The Little Brothers of Mary, generally known as Marist School Brothers, was founded in 1817 for the elementary education of children of the poor. In 1910, the order had thirty-six schools in Brazil, twenty-five in Mexico, twenty-one in Colombia, eight in Argentina, two in Cuba, three in Chile, three in Peru.

The Sisters of Christian Charity, exiled from Germany in 1873, went—some of them—to South America, where they now have many flourishing communities. Their work is to conduct schools for the poor and to care for the blind.

The Religious of Jesus Mary was founded in France in 1818, to give to young women a Christian education conformable to their social position; for this purpose the religious have boarding schools and academies, and in large cities residences for women of the literary profession. In 1902 Spain sent a colony to found houses in the city of Mexico and at Mérida, Yucatan.

The Daughters of the Most Pure Heart of Mary was founded in 1843, and in 1848 was established in Brazil. Here, in addition to the mother-house at Porto Alegre, they have nine institutions, chiefly orphan asylums.

Some accounts given by recent visitors are more complete. The Bishop of Matanzas, Cuba, tells of conditions in Argentina and in Chile, as follows: "If the Catholic Church in the Argentine Republic wishes to prevent its children from growing up in religious ignorance, the parochial school system will have to increase. To its

credit it must be said that Catholic education is widespread, and that serious efforts are made to increase the education facilities for the poor. The number of colleges and schools for both sexes, in charge of religious orders or of other Catholic teachers in the capital, as well as in the provinces, is too great for me to count them. The Jesuits, Christian Brothers, Salesian Fathers, Franciscans, Dominicans, Fathers of the Divine Word, Ladies of the Sacred Heart, Sisters of the Sainte Union des Sacrés Cœurs, Sisters of Mercy, and others conduct educational work throughout the country. There are three parochial schools for boys and one for girls in the city of Buenos Aires, but this is far from being the extent of Catholic instruction, which is given gratuitously, a number of free schools being connected with other colleges or carried on independently. Besides the many orphan asylums for both sexes, there are at least twelve gratuitous schools for boys and thirteen for girls in the city; while it is likely that a considerable number of schools, mentioned in the Ecclesiastical Directory of Buenos Aires as *Colegios,* also afford free instruction.

"In the provinces there are about twenty-one parochial schools, besides others in which instruction is given gratuitously. There is no doubt that the Church is working hard in the right direction, but the needs of an ever-increasing population are great, and it is not an easy task to supply them. The societies of workingmen, the *Circulos de Obreros* . . . give great promise in this regard. One of their ends is to establish schools, and at the present time they are supporting at least seventeen in different parts of the country.

"Outside of the seminaries the work of higher education is still in its infancy, but it will surely increase. A Catholic university has been established in Buenos Aires, with a faculty of law and social science under the direction of Monsignor Luis Duprat, which will no doubt become a nucleus of greater things for the future."[1]

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[1]Rev. Charles Warren Currier, Ph.D., "Lands of the Southern Cross," 163 f.

e. The Papal Concordats a Compromise.

In general the following brief quotation from Professor Ross' recent volume of the opinion of a South American authority very sympathetic with the Roman Catholic Church will give the attitude of the more intellectual class of laymen. A citizen of the Argentine referring to the results of union of state and Church said: "The million pesos the Church costs us annually is not too much to pay for peace. Our senate nominates and the pope confirms our four bishops. Naturally the senate picks loyal patriotic Argentine priests free from any taint of ultramontanism. No bull or rescript of the pope can be published here without the O.K. of the government. The Church will never set up among us a system of church schools in opposition to the public schools. Were it under no obligation to the government, it might do so. The separation of Church and state would set the Church free to follow an independent, non-national line which might later on bring us trouble. As it is we have peace, and it is worth the price." [2]

[2] E. A. Ross, "South of Panama," 309.

CHAPTER IV

STUDENTS FROM LATIN AMERICA IN FOREIGN COUNTRIES

A striking feature in the life of Latin America is the large number of its youth who are annually sent abroad for education. Before the European war the number of these was estimated to be about four thousand. Many of these were enrolled in the schools and universities of France, Belgium and Switzerland. A smaller number went to Germany, Great Britain and Italy.

Of the 4,222 foreign students enrolled in North American colleges, universities and technological schools in the year 1913, nearly 700 were from Latin America. Mexico led the list with 223, Brazil had 113, Argentina 43, and all of the countries of Latin America were represented except French Guiana. Considerably more than this number were enrolled in the various academies, business colleges and private schools of the United States.

The distinct impression prevails among all those having to do with these students that the majority of them come for technical and commercial courses; but no definite figures are available on this point. The Commissioner of Education, at the request of the American Minister at Caracas, recently sent a circular letter to the colleges and universities of the United States, suggesting the advisability of offering scholarships to Venezue-

lan students. Sixty-two institutions responded favorably to this suggestion, offering a total of 124 scolarships. Eighteen of these were not restricted to Venezuelan students, but were open to Latin Americans or any other foreigners. The Bureau of Education has issued an illustrated bulletin showing the opportunities for foreign students at colleges and universities in the United States, which it is expected will appeal principally to students from Latin-American countries. Information obtained from the Pan-American Union shows that about 250 American colleges are offering courses in the Spanish language, and that eighteen of the leading universities are listing special courses in Latin-American history, geography and diplomacy.

The Committee on Friendly Relations among Foreign Students, with headquarters at 124 East 28th Street, New York City, is rendering valuable service to Latin-American students and educators. Provision is made for meeting Latin-American students upon their arrival in the United States, and for giving them special assistance in going to the university which they expect to attend. Committees have been appointed in the various colleges and universities to assist Latin-American students in registration and in the securing of satisfactory accommodations. Special receptions for Latin-American students are given from time to time in the homes of professors and others of the university community. The Committee on Friendly Relations among Foreign Students invites all Latin-American students to attend special conferences for students held during a ten-day period in June. Over one hundred Latin-American students attended such conferences last year as guests of the Committee. Plans are being made for publishing a handbook of information regarding North American institutions for the use of Latin-American students. A complete directory giving the name, nationality and university address of each Latin-American student in the United States has been prepared for free distribution. Efforts are made to facilitate the investigation on the part of Latin-American students of industrial and manufacturing plants, also institutions and

agencies for educational and social betterment purposes. It is hoped that a magazine for Latin-American students in the United States may soon be published under the auspices of the Committee on Friendly Relations among Foreign Students.

CHAPTER V

A SURVEY OF EVANGELICAL EDUCATION IN LATIN AMERICA

I. THE IDEALS AND STANDARDS WHICH LIMIT POPULAR EDUCATION

To lands in whose venerable seats of learning the mediæval culture of Latin court and cloister has for centuries done its work of training a chosen few, the evangelical teacher has gone with the idea of education for service and for efficient citizenship. The fundamental difference in ideals at the root of the two great civilizations, Latin-American and Anglo-American, with the consequent handicap which the former has put upon the work of popular education, is nowhere more clearly recognized than by thoughtful Latin-Americans.

a. *A Literary Education Preferred to Practical Training.*

After contrasting the *conquistadores* of Latin America with the Pilgrim Fathers, Don Federico Alfonso Pezet, Minister of Peru at Washington, says: "The conquerors of Latin America were militarists from the most absolute monarchy of western Europe, and with these soldiers came the adventurers. And after the first news of their wonderful exploits reached the mother country, and the first fruits of the conquest were seen in Spain, their Most

Catholic Majesties, Ferdinand and Isabella, felt it their duty to send to the new kingdoms beyond the seas learned and holy monks and friars, men of science and scions of noble families. With these came men of means and of great power at home. They brought a very large clerical force, composed mainly of younger sons of the upper classes; each one eager to obtain a sinecure, trusting to his relatives and powerful sponsors to better his condition, and in time to get his promotion to more important and more lucrative positions. It was a veritable army of bureaucrats, of office-seekers, of penniless and spendthrift young men, that overran our territory; men who had never done any work at home, men who by reason of birth, or of conditions existing in the mother country at the time, had never had to do any work; men whose one and only ambition was a high salary, because they had never had occasion to learn a profession nor to earn a livelihood through industry or toil."

We might naturally infer that the lands of Bolivar and San Martin with their century of freedom from the Spanish yoke would have largely overcome this handicap of early inheritance. Indeed, certain of the more progressive republics have made notable strides in this direction; but much of Latin America is still in the condition recently described by Professor Villarán of the University of San Marcos: "We still maintain the same ornamental and literary education which the Spaniards implanted in South America for political reasons, instead of an intellectual training capable of advancing material well-being; which gives brilliancy to cultivated minds, but does not produce practical intelligence; which can amuse the rich, but does not teach the poor how to work. We are a people possessed of the same mania for speaking and writing that characterizes old and decadent nations. We look with horror upon active professions which demand energy and the spirit of strife. Few of us are willing to endure the hardships of mining or to incur the risks of manufacture and trade. Instead, we like tranquillity and security, the semi-repose of public office, and the literary professions to which the public

opinion of our society urges us. Fathers of families like to see their sons advocates, doctors, office-holders, literati and professors. Peru is much like China—the promised land of functionaries and literati."

b. Other Handicaps to Public Education.

The southern Latin republics, burdened with debt and with comparatively scanty resources for taxation, have found the work of public education a Herculean task. Many of them have faced the undertaking bravely, and their achievements have been limited only by their resources of money and of educators. Others have had the additional handicap of public indifference, clerical opposition and of unstable governmental conditions to retard them in the battle against popular ignorance and social inefficiency. A serious defect in the best of the public educational institutions of Latin America, especially in the universities and the secondary schools, is the lack of moral idealism and of a wholesome, constructive attitude toward religion. Illiteracy varies from forty to eighty percent. in the Latin-American republics.

2. THE LANCASTERIAN EXPERIMENT

The first schools established in Latin America that might in any sense be classed as evangelical were the Lancasterian schools instituted by the Rev. James Thomson at the close of the first quarter of the nineteenth century. It will be remembered that these schools used the system of small class groups under student monitors; the master outlining the work of the day to the monitors in a preliminary session, and they in turn teaching it to the classes. Mr. Thomson was the agent of the British and Foreign Bible Society, as well as the British and Foreign School Society, and the texts used for reading in these schools was the Bible without notes, as published by that Society. The introduction of the Lancasterian schools is thus described:

"Mr. Thomson landed at Buenos Aires, where he received a warm welcome and substantial aid from the government of the Republic. It would seem that all

South America was at that time ripe for the introduction of the gospel, and especially for the introduction of evangelical instruction through the schools. Mr. Thomson visited not only the Argentine Republic, but also Chile, Peru, Colombia and Venezuela, and received a welcome and material aid from all these governments. In Chile a room at the university was placed at his disposal where he might establish his system. Money grants were given him in most cases by the government, and even the Church, through its liberal clergy, aided and abetted his work. The great continent of South America had, up to that time, been neglected by the authorities of the Church in Rome, probably because they felt sure of the allegiance of its people. The result was that not a few of the leading men became liberalized and gladly welcomed the introduction of the gospel. Many statesmen secured copies of the Bible and studied it and professed to be guided by its teaching.

"The Lancasterian system spread even to Mexico, where the government dispossessed the Church of the beautiful convent of Bethlehem, which gave the school accommodations for a thousand students. But the schools of this system soon disappeared, probably due to the lack of proper teachers, as also to the persecution that was awakened among the obscurantists because of the introduction of the Bible. Had these schools continued, as implanted by Thomson, it is probable that the entire ecclesiastical history of South America would have been written very differently, giving, as they did, the pure Word of God to the ruling classes.

3. MODERN EVANGELICAL EDUCATION

a. Its Recent Beginnings.

"After the disappearance of the Lancasterian schools, it seems that little or nothing was done in the way of evangelical education until the beginning of the last quarter of the nineteenth century, almost fifty years afterward. At that time, interest in the 'Neglected Continent' was awakened in the United States, and the Pres-

byterian and Methodist Episcopal Churches established schools on both the East and the West coasts. Eschola Americana was established at São Paulo, Brazil, in 1871; Instituto Internacional in Chile in 1873; the Mackenzie College, the most important evangelical institution in South America, in 1891. The Methodist mission was a little later in establishing its schools; but now has a chain of them from Mexico to Southern Chile, the latest to be established being those of Bolivia in La Paz and Cochabamba."

b. Its Development Guided by the Demand.

While our pioneer educators, who began establishing schools in Latin America some forty years ago, were not by deliberate choice opportunists, they had in many ways to follow lines of least resistance in the carrying out of their mission. Local prejudices and customs were so strong that in many cases these determined largely the character of the work established. In localities where the education of women was little regarded, or was indeed bitterly opposed, secondary education worked itself out, naturally, in institutions for young men. On the other hand, the great need of women teachers for the many primary schools of Mexico led to an emphasis on an essentially practical type of normal school for girls in that land. Similarly, the attempt to develop a college of the North American type in South America did not work out at all as its founders expected. Instead of the arts course as the foundation of more technical work, the demand was for technological training, and the arts courses had to be well-nigh abandoned in the experience of Mackenzie College, the leading Protestant institution in the field we are considering.

Southern Brazil, with its energetic class of inhabitants and stimulated by the large European immigration to that section, has been the field most responsive to higher education, especially of the technical type just referred to. Chile, whose ruling class was never much concerned over popular elementary education, but preferred to emphasize secondary training for the more favored classes,

has seen perhaps the highest single development of the boarding school in which the higher subjects are taught in English, and the school is largely self-supporting from tuitions. The very neglect of elementary education here has made possible also a splendid type of day school work for the lower classes.

In Bolivia are found the most notable recent examples of the subsidizing by the government of foreign schools. These grants are usually accompanied by the demand that religious teaching be curtailed; and are accepted chiefly because of the need of funds on the part of the Boards concerned. Opinion is divided as to the value of this method, for while it seems to offer less favorable conditions for the evangelization of the pupils, on the other hand it brings the impact of the schools to bear upon the scions of the most influential families.

Notable systems of successful day-schools have been established in central Brazil, in Chile and in Argentina, each of these differing from the rest in its surrounding conditions and methods of development. British Guiana has over 17,000 pupils in the parochial schools of the Church of England and of the Wesleyan Methodists, the largest number in any single land.

In taking up the classes of schools for more detailed study, it may be well to state that our selection of particular schools for description has been governed by the information available and by the fact that in most cases these schools were typical of several others doing a similar work, to describe which would lead to mere repetition, even were full data concerning them available. Fortunately, the few schools that our correspondents have described in detail are widely scattered and are quite typical of the most representative classes of institutions that have been developed in Latin America. We are, therefore, using practically all of the detailed statements at hand concerning various school systems. The lack of mention of other schools of equal significance is due partly to our lack of information concerning them and partly to our belief that they most probably come under the same general classes that we are describing.

c. The Elementary Schools.

(1) *Kindergartens.*—The elementary school is ideally preceded by that of the kindergarten. Several of the boarding schools, most of the normal schools, and a few of the day-schools in the larger centers of Latin America sustain kindergartens. Probably the most successful and most practicable of these have been conducted by native Christian young women who received their special training in the United States. Some of these teachers have done valuable work in the training of student assistants.

The first kindergarten in Brazil, if not in all South America, was opened in 1882 in connection with the Eschola Americana in São Paulo, by Miss Phoebe Thomas, a self-supporting missionary. This was in successful operation for a number of years and several Brazilian girls were trained here to become kindergartners. The first class of kindergartners in the State Normal School was trained by Miss Marcia P. Browne, who after several years of important service in teacher training in the Eschola Americana was appointed by the government to take charge of the newly opened establishment. Of late years, lack of space and the competition of the free government kindergartens have led to the discontinuance of this branch of work in the mission school. There are many large towns in Brazil where such work would flourish.

It is worthy of note that the conversion to Protestantism of a large family of the highest rank socially, a family ever since closely identified with the evangelical movement, is directly due to Miss Thomas' kindergarten, where access to the mother came through her children's attendance on the school.

(2) *Philanthropic Schools as Found in the Argentine.*—The Argentine evangelical schools, established in Buenos Aires in 1898 by the Rev. William C. Morris, have been notably successful as philanthropic schools for the poorer children of that great city who were not being reached by the ordinary public schools. These

schools, originally established under the South American Missionary Society of the Anglican Church, are now under the care of an association called "The Argentine Philanthropical Schools," although Mr. Morris is still supported by his home Society. A Latin-American correspondent, speaking of the growing appreciation of evangelical school work throughout these lands, uses these Argentine schools as an example and gives some figures regarding them: "What is more encouraging, our school system already has a grip on the hearts of the people. It is not an exotic plant, as some would have it, exhibiting in its growth Saxon attributes incompatible with the Latin temperament. True, when the first schools were opened, they were frowned upon by some, and ignored by others. It was hard to get pupils, even when education was offered free. But to-day, notwithstanding tuition and the cost of books, which public schools generally supply, they are crowded to their full capacity. The cry is no longer for more students, but for more room and for better equipment. The evangelical schools in Buenos Aires enroll 5,600 students, have seventeen well organized departments, receive from the government a yearly subsidy of 96,000 pesos, and own buildings valued at 700,000 pesos. A large portion of this last amount was secured by popular subscription. The general secretary of the Board of Education was right when he said that these schools have entrenched themselves in the public conscience, and that their work had affected the national life of the Argentine Republic."

Of these same schools Dr. Robert E. Speer says: "No one can see these great throngs of children, orderly, well taught, reading the New Testament as one of their textbooks, inspired with the sense of duty to God and to their country, prepared practically for life by industrial training, without being uplifted by the sight."

The Woman's Foreign Missionary Society of the Methodist Episcopal Church has maintained girls' schools in the Argentine and Uruguay for a number of years, one at Buenos Aires, one at Rosario and one at Montevideo. All teach primary and secondary grades and own

their property. In all Argentina there are five primary schools under the Methodist Episcopal Church.

(3) *Protestant Parochial Schools as Found in Brazil.*—Another type of elementary school, which has been developed to some extent in Mexico and Chile has reached its completest form in central Brazil under the fostering care of the Rev. William A. Waddell. This is the Protestant parochial school, established to train the children of the church and of such other families as may care to patronize it, paying the moderate tuition fee. Of this work, a correspondent says: "A large part of the educational work in Brazil is carried on by the Brazilian Christians themselves. For instance, of the forty-odd schools reported in the Presbytery Bahia-Sergipe a couple of years ago, all but two or three were practically parochial schools, carried on under the control of ministers or of members of the churches. This is true in considerable measure all over the country. Dr. Waddell furnished the impulse toward organizing the schools, and systematized the courses in many cases. The teachers were often students from his school at Ponte Nova."

Of his plans and ideals for these schools, Dr. Waddell says: "Their courses are in the vernacular and are very much like those of the primary grades in the United States. They offer the irreducible minimum of instruction necessary to every citizen and church member. These schools will be supported by the parents of the children as a body. Sometimes a well-to-do man will organize the support, sometimes the church; but always the support is local. The expense of superintendence and in great part that of teacher training falls on the mission. One dollar spent thus can be made to call out from five to ten from local sources. Of course, the schools must be housed, equipped and manned on a scale of expense in keeping with the local resources. The foreign standard must be abandoned entirely."

A remarkable development has recently taken place in this Ponte Nova district. About two years ago one of the most successful schools in this system, after considerable discussion and not a little opposition in some quar-

ters, was adopted by its municipality as its public school. When this was voted by the authorities, Dr. Waddell called together the members of the evangelical local community and explained to them that now the school was to be supported by all the taxpayers it was no longer just that religious instruction approved only by a part of the community should be included in the regular program. The school teacher would continue to teach in the Sunday school and visit the families of her pupils, but officially she was no longer free to give sectarian instruction in school hours. The experiment worked so well in this town that it has been adopted by many of its neighbors, so that all but two or three of the thirty or forty parochial schools of this extensive district have become the government schools of their respective localities. The mission treasury is relieved of all expense. The teachers receive better salaries. The scope of the schools is greatly widened, and the influence of the evangelical teachers on the community at large appears to be multiplied manyfold.

(4) *Escuela Popular and Branches as Found at Valparaiso, Chile.*—A correspondent sends to us a significant account of the only system of primary schools developed so far on the West Coast of South America, though there are a number of such schools in isolated settings: "The Escuela Popular of Valparaiso was founded by Dr. David Trumbull, the pioneer of evangelical work in Chile, in the year 1870. For fifteen years the school has had for principals women trained in the United States, and the methods used are those of the public schools in that land. The central school has a splendid new building, erected in 1910, which will accommodate four hundred pupils. In the upper story are rooms for the principal and for twenty girl boarders. The course of study covers eight years, beginning with a kindergarten. Each year English is taught increasingly, until in the last year all of the studies are in that language. The enrolment is 300, and the percentage of attendance ninety. Daily Bible instruction is given, and in the upper classes each pupil has a Bible. Once a week, a missionary or a Chilean pastor conducts a special Bible class for all the chil-

dren. A Sunday school and preaching services on Thursday nights, to which the children and their parents are invited, help to establish relations with the church and its message.

"In 1908 a branch school was opened in one of the chapels of the church. It was a success from the first; and since then, as we have had the money for it, and have been able to secure adequate buildings, we have extended the work, until now there are six branches with an enrolment of 325 and an average attendance of eighty-five percent. All the schools are united in one system, and the same aim is kept in mind for all. A Sunday-school and preaching service is maintained in each one, and the teacher uses her opportunity of entering the homes of the pupils to secure the attendance of the parents. All the schools have the same plan of Bible study. Once a week, the teachers assemble for a normal class in some study that will help them in their work.

"In the branch schools the course of study is only for four years. The teachers are girls from the Chilean churches who have been trained so far as possible for their work. But the salary that they receive is very small; the lowest being $120 per year in U. S. gold. Their service is truly consecrated. It should be noted that these are pay schools. In the central schools the pupils pay from two and one-half to five pesos a month, according to their grade. In the branch schools tuition is from fifty centavos to two dollars a month. The main school receives children from middle class families, and in the branches they come from the laboring class. This year, in spite of the financial crisis, we have had to refuse pupils because our schools were full, and the waiting list is long. If we had teachers ready, suitable buildings and the money needed for equipment and operation, we could open a dozen more schools in Valparaiso within a year. What is being done here could be repeated in every missionary center in Chile. At Concepcion one school has been started with great success. The evangelical Christians of Chile would welcome a school in every church in the land."

In Temuco there is a large boarding school of girls and younger boys, reporting sixty boarders and eighty day scholars, also a boarding school for older boys, opened in 1915. In Lota there is a small school of twenty boys. Both of these are sustained by the South American Missionary Society.

(5) *Indian Schools as Found in Paraguay.*—The South American Missionary Society of the Anglican Church commenced school work in the Gran Chaco of Paraguay in 1897. The first text-books were in manuscript form, and various difficulties were encountered in the early stages of the work. These have been successfully overcome. The results of the work are thus summarized: "Year by year the children pass out of the school, educated for their life's work, instructed in the ways of righteousness, and prepared to take up some trade and to learn some of the harder lessons of life. These are ignorant of the dark past of their parents and are surrounded from infancy by the light of truth. We look to them, therefore, as the heralds of the gospel to the regions beyond."[1] A girl's industrial school was founded in 1906. The South American Missionary Society has four boarding schools for Araucanian Indian boys and girls, one of each at Cholchol and Maquehue in Chile and three small day schools at outstations. Chileans attend these schools as day scholars.

(6) *Elementary Curricula.*—The courses in the elementary schools of most Latin-American countries are six years in length; but in many cases only four years of work is classed as "elementary." In this latter situation, two years of so-called "intermediate" work is supplied for those who expect to go on with secondary schooling; but the majority of the pupils leave at the end of the fourth year. This last applies particularly to Chile and to Brazil, and does not take into account the kindergarten work, which is given in only a few of the larger centers.

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[1] W. Barbrooke Grubb: "A Church in the Wild," 192.

The curricula of these schools may be grouped under two main classifications: those following North American methods, and those adhering to the national program in order to coordinate with the public school system or to receive government subsidies. Each plan has its advantages and its drawbacks. The national programs are felt by many educators to be too crowded, perhaps, and too artificial; but there is the important advantage of preparing pupils thus for entrance into the higher state institutions of learning, and of securing a greater degree of sympathy with the community by adopting courses mapped out by the local authorities. Some schools, while adopting the national programs, have evidently so modernized their interpretation and execution of them that no apparent disadvantages follow from their alleged artificiality. Other very successful schools have adopted North American programs and methods and have used the English language in instruction of all the higher subjects. This type of school has appealed especially to the wealthier classes, and such schools have been made practically self-supporting. Instituto Inglés, Santiago, Chile, is a well-known exponent of this class of schools.

Ordinarily, the Latin-American school year is longer than with us, though the continuity of the work is more broken into by holidays, even though the schools usually observe only those upon which the banks are closed, in contradistinction to ecclesiastical feast days. In some of the schools, the so-called "liberal arts" course follows the fourth year of elementary instruction, in conformity to the state system.

A contrast of two of the typical curricula will be of interest. For this, we have chosen American Institute, La Paz, Bolivia, to represent the schools following government standards, and Instituto Inglés, Santiago, Chile, to represent the ostensibly North American type. The subjects of the six-year course in the Bolivian school are compared to those of the four-year elementary and the two-year intermediate courses of the Chilean school.

American Institute, La Paz and Cochabamba, Bolivia	Instituto Inglés, Santiago, Chile
English—Reading, Conversation, Grammar, Composition.	English — Conversation, Spelling, Translation of Charts, Reader.
Spanish — Writing, Reading, Spelling, Grammar, Composition.	Spanish — Spelling, Writing, Reading.
Metric System and Calculation.	
Geometric Forms and Drawing.	Arithmetic.
Manual Work.	
Drawing.	
Object Lessons and Natural Science.	
Geography.	Geography.
History and Constitutional Law.	History — General Principles and National Civics (Derecho Chileno).
Music.	
Gymnastics.	Gymnastics.
Games.	
Elementary Hygiene.	
Writing.	Writing.
Morals and Social Usage.	Sacred History.

It would seem that either of these courses might find parallels in the United States. Our most modern socialized curricula certainly include some of the subjects listed by the Bolivian school and omitted by Instituto Inglés. Whatever advantage there is in one system over the other must lie chiefly in the interpretation of the curriculum, in the equipment and in teaching methods and personnel. An interesting characteristic of the national programs of most Latin-American countries is the inclusion of very elementary teaching in geometry, physics and other sciences from the earliest years. Often in these schools science is taught in the intermediate grades purely from text-books, there being not the simplest laboratory apparatus available. The work thus resolves itself largely into a memorization of definitions and formulas. The influence of North American schools has done much to stimulate a more practical type of instruction.

Most of the boarding schools that will be described in the next section also maintain elementary departments.

d. The Secondary Schools.

(1) *Their Origin and Popularity.*—The secondary schools of Latin America, following the six-year, or occasionally the four-year elementary course, are modeled after the schools of Germany or France, rather than after those of North America. These lands have in the past derived their chief pedagogical inspiration from French sources, though much of the organizing and of the recent training of teachers has been done by North Americans. Most of the books on pedagogy published in Spanish were, until a comparatively recent date, translations from the French. Aside from the closer relations with these Euopean countries, which furnished a historical reason for adopting their pedagogical practice, the earlier maturity of the youth in these tropical and subtropical climates, makes the transition from primary to secondary schools advisable at an earlier age than with us. So far as we have been able to ascertain, all of the evangelical schools have followed this Latin-American custom in the arrangement of their courses.

The secondary school, liceo, gymnasio, instituto or colegio, as it may be called, is the most conspicuous feature of the evangelical educational system in Latin America. All of the boarding schools of any consequence are variations of this type, usually with an elementary school in connection. In most places this has been the sort of school that met with the readiest acceptance on the part of those willing and able to pay for tuition. The educators sent out by the North American Boards, eager to establish relations with the people, and hampered by lack of funds for their work, have in many cases started schools that appealed largely to pupils from outside the parishes of the evangelical churches. In these secondary schools, coeducation is seldom regarded with favor. It is contrary to native custom. Several educators testify against the practice. It is being used, however, successfully in a few schools like Granbery College of Brazil and the Polytechnic Institute of Porto Rico.

While the majority of these secondary schools carry on their instruction in the native language, there are a

number of notably successful schools that make a specialty of teaching in the English tongue and with North American teachers. The fact that English opens up to the pupil a world of books that he needs in almost any profession to which he may be directing himself, and especially if he be studying for the ministry, is an important consideration. Another advantage of the use of English in instruction for the more advanced courses is seen in the ability this gives to use the text-books that are rapidly coming out, embodying the new ideas of socializing the curriculum. Some schools in the larger cities of Mexico have been carried on with parallel English and Spanish courses; the former appealing to the foreign English-speaking population of these centers and to the wealthier class of natives, and the Spanish courses being chiefly patronized by the lower classes.

(2) *Mexican Girls' Normal Schools.*—An interesting secondary type, as worked out by evangelical educators in Latin America, is the girls' normal school, as found especially in Mexico. Saltillo had three of these institutions, and several have been located in the City of Mexico as well as in several of the leading state capitals. Indeed, most of the twenty-odd girls' boarding schools in Mexico specialize on the normal department, though they all have elementary schools as well. A good illustration of this class is the Methodist Normal School of Saltillo. There are now 64 students in the normal department, and the total matriculation is 225, of whom 72 are boarders. Twelve Mexican states are represented in the student body, and graduates are working in nine states, teaching over 1,500 pupils.

The curriculum of the four-year normal course is as follows:

Mathematics—Arithmetic, Algebra, Geometry (Plane and Solid), Trigonometry.
Sciences—Anatomy, Physiology and Hygiene, Botany, Mineralogy and Zoology, Geography, Astronomy, Physics and Chemistry.
Language—Spanish (Reading, Grammar and Translation), English (Reading, Translation, Writing and Speaking), Latin and Greek Roots.

Professional—Psychology, Pedagogy, Methods of Teaching, School Government.
Bible and Training Course—Evidence of Christianity, Church History, Biographies of Great Reformers, Missionaries and Christian Leaders, Practical Work.
Commercial—Typewriting, Stenography, Bookkeeping, Business Grammar and Arithmetic.
Art—Music, Drawing, Painting.
Industrial—Domestic Science, Sewing, Cooking, Housekeeping.

The departments of this school include the kindergarten, two years; primary, four years; intermediate, three years; normal, four years; charity school, three grades. Its students are promoted to higher grades in the state normal school without previous examination, and its graduates by taking the required examinations of the state board of examiners obtain state certificates which are good in any part of the country. The school receives an appropriation of $100 a month from the state to help worthy girls prepare themselves as teachers.

The influence of the splendid Christian women who have been training Mexican girls for two decades in such institutions is an element that cannot be adequately measured and that money cannot buy for the advancement of Christian culture and the true teaching spirit. Not only are the graduates of all these schools serving in the primary and village schools of their respective denominations, but they are in great demand for public school positions.

(3) *The Boys' School at Uruguayana, Brazil.*—A correspondent furnishes an account of "A União," the Methodist school at Uruguayana, State of Rio Grande, Brazil, which was founded by the Rev. John W. Price: "The boys' boarding department of this successful work contains about sixty students, and is housed in a substantial brick building. Another building is devoted to recitations, administration office and residence for one professor. The course of study carries boys through high school, and prepares them for entrance to Mackenzie College or to foreign institutions. A day-school for girls, occupying a rented house on another street, has excellent

courses in domestic and normal training, besides the usual grade work. The number of pupils enrolled in all departments in 1914 was 160. Two distinctive features of this work are notable. In 1910, when the school started, the mission Board was not ready to finance it. The buildings were erected largely with funds contributed or loaned by citizens of the town, who gave their cordial support to the school. The Board of Missions has recently assumed direction of the school, and has paid off the small debt remaining on the buildings. Religious instruction is not compulsory. The boys are invited to attend services at the local evangelical church. A large proportion do so, attending Christian Endeavor meeting and the subsequent preaching service. Those who do not wish to go to church are required to assemble in the study hall of the school for a quiet hour. This plan seems to give excellent results."

(4) *Commercial and Industrial Curricula.*—Commercial courses are now being offered in several of the schools, especially in those for boys, with great acceptance. Beginnings are being made in industrial education in Mexico, Brazil, and Chile, and among the aborigines in Chile, Peru, Bolivia and the Gran Chaco. The Woman's Foreign Missionary Society of the Methodist Episcopal Church opened an Industrial school for Mexican girls in 1910. The building with accommodations for sixty boarding pupils with large work rooms and class rooms is located on a seven-acre plot of land near Mexico City. In addition to a teacher-training course in domestic science, similar to that of the Drexel Institute, Philadelphia, there is training in domestic arts for all pupils and a five years' primary course following the government program. The work has been made partly self-supporting through the bakery, laundry, garden and orchard. The building has been filled to its utmost capacity and has been found to meet the need of Mexican girls for industrial training. In Mexico, the Friends made a start on an industrial farm near Victoria, before the Revolution, but the work has been interrupted for the last two

years. In the state of Nuevo Leon, the Southern Presbyterians have established an industrial school at the city of Montemorelos. A long one-story stone building has been well equipped with lathes and other wood and metal working machinery. In Central Brazil, Dr. W. A. Waddell has developed an industrial farm school at Ponte Nova, where students are supported for an annual cash outlay of $85 each, including board for twelve months, tuition, books, washing and mending. This school is coeducational, and its influence is strongly evangelical. It is chiefly designed to train Brazilian Christian workers. The diocesan school of the Brazilian Episcopal Church is located at Porto Alegre, under the direction of the Rev. William M. Thomas, with an additional teaching corps of two Brazilian clergymen and one American layman. The school is for boys and young men and aims to prepare for a commercial life or for entrance to a university. It is now completing its fourth year and has an enrolment of about fifty-five, above thirty of whom are boarders. The number is at present limited by reason of absolute lack of space. A large school building is now under construction on property bought by the mission in a beautiful suburb in Porto Alegre. In a suburb of Mexico City, the Episcopalians have recently erected a building for St. Andrew's Industrial School. In Chile, at Maquehue, the South American Missionary Society maintains an eminently successful industrial and agricultural school established in 1897 with sixteen in the faculty. The same Society has a similar school at Cholchol, which has a larger attendance. It maintains in all seven schools in Chile. Farming, gardening, carpentry and weaving are among the subjects taught. Unfortunately, the report of the Society gives no details of the work. Manual training courses are listed in the curricula of several schools that do not specialize on the industrial feature. Judging from the deeply felt need for this type of instruction expressed by many distinguished Latin-American educators and statesmen, this field, which has been only barely entered upon, is capable of the

widest development and of most helpful results. In the Argentine the Board of Foreign Missions of the Methodist Episcopal Church has recently opened a commercial school in Buenos Aires. It has a preparatory department. The commercial diploma is accepted by the government.

A correspondent in Central America writes: "Some mission schools have been established; but there are probably sixty percent. of the people who can neither read nor write. The greatest need is for institutions for training good, moral Christian teachers. At present there are only two boarding schools in all Central America, a few day schools and not a single normal training school. In Nicaragua, the clerical government is displacing the secular village schools, and establishing Jesuitical schools for the few in their stead. Costa Rica is far ahead of most of the others educationally. Still there is much to be desired. Until recently, there has been little done by any of the Boards, except by the Moravians on the Mosquito coast. The Presbyterian mission has a school, also the Friends at Chiquimula, Guatemala. Two others have been commenced very recently, one in Coban, and another in Guatemala."

The Polytechnic Institute at San Germán, Porto Rico, while established only a few years, has already several good buildings erected by the students, who carry on all the building, cultivation of land, and labor connected with the dormitories. Every pupil, irrespective of what he pays, is required to do a certain amount of work in some of the industrial departments. The courses are vitally practical, including those in the Bible. The atmosphere is thoroughly moral and evangelical. It is striking out boldly to solve a number of the most vexing problems of a native church by giving its youth an efficient preparation to solve the problems peculiar to their community.

(5) *The Religious and Social Life of the Students.*— Bible study is a very regular feature of the programs of all these schools, except in a few cases where government subsidies have been accepted and this is forbidden. Some correspondents advise against making this work

compulsory. All agree that the instruction should be very competent. In most cases religious instruction seems to meet with little opposition from the patrons of the school. They are accustomed to having it in the public schools of many of these lands and in the church schools, so they naturally expect it in evangelical institutions. The results are hard to identify and classify, especially in schools that draw their pupils from the upper classes. Converts to the evangelical Churches are seldom made from these, even though they remain several years under school influence. Consequently, the whole system has been called in question as a means of missionary endeavor by those who estimate results by the numbers added to evangelical church membership. Some of the Boards have adopted the policy of having a majority of the pupils in their boarding schools from evangelical homes, and of making the spirit of the schools strongly religious. They feel that better results are secured from smaller schools thus administered, disregarding the possible income from the tuitions of non-evangelical pupils, and concentrating on definite training for Christian service.

Some institutions seem to leave the student religious life, aside from attendance at chapel services, largely to voluntary groups like the Student Young Men's Christian Association, the Young People's Society of Christian Endeavor, the Camp Fire Girls or the Boy Scouts. Several of the school catalogues make no mention in detail of Bible study. Many of the schools have literary societies similar to those of the colleges and academies of the United States.

(6) *Several School Catalogues.*—The catalogues issued by the various schools in Latin America are very uneven in editing and in typographical workmanship. The most elaborate and most thoroughly systematized is issued by Instituto Inglés of Santiago, Chile. Many full page half-tones portray classes and groups of the student body in the usual style of the American college annual. The catalogue contains ninety-six pages printed on heavy calendared stock, with a handsome cover. The

information for prospective patrons of the school is full and detailed, even to enumerating just what articles of apparel each pupil must bring with him, and telling the pupil what to do if he reaches Santiago after night. No other catalogue received approaches this in elaborateness. Few of the catalogues give enrolment figures or much detailed information as to courses.

The following items are gleaned from school catalogues: In Licéo Rivadavía, Buenos Aires, the girls are apportioned various household duties as training in domestic science, and to make them feel that they are a real part of the school family. A full page illustration of the students of Concepcion College, Chile, in the picturesque costume of the Camp Fire Girls shows a fine looking body of young women.

e. The Institutions Above High School Grade.

Institutions in Latin America doing work above the grade of high school are few in number and have very few students in the upper classes of their liberal arts departments, most of the pupils being in technical courses in law, engineering, medicine, pharmacy or agriculture. One of our correspondents who has been long on the field writes: "Higher instruction in the evangelical schools of Latin America, with the possible exception of one or two institutions, has not yet been attained. There are two reasons why we have not been able to carry our students through college courses, as is done in the United States. The first is found in the student himself. As a rule, filled with the spirit of modern commercialism, he wishes to get out into business as soon as possible. The second reason is the *bête noire* of all who are responsible for the maintenance of mission schools in Latin America—the financial problem. If our schools were endowed, as are most of the schools in the United States, it would be an easy matter to carry on the upper classes, even though the number of students might almost reach the vanishing point. As it is now, each course must in general pay its own way. Teachers' salaries must be provided, bills of the boarding department must be met,

there is the general upkeep and a hundred other bills that must be paid. Advanced instruction will become possible only when we are able to lay aside the financial problems and to devote our time to the development of the curriculum. It is a pleasure to put on record the fact that on the West Coast the Presbyterian and the Methodist Episcopal missions, which are the only Boards having extensive school work there, are working to this end in perfect harmony. No college or university has as yet been opened; but such an institution is in the hearts of those who are planning for the extension of the educational work, and its realization may come about even sooner than we have dared to hope for it."

(1) *The Leading Denominational Institutions.*—The Baptist College at Rio de Janeiro has developed a three-year preparatory course, leading to the bachelor's degree, which lists the following subjects: Portuguese, mathematics, French, English, Latin, geography, history, physics and chemistry. The B.A. or B.S. courses are in classics, modern languages, mathematics or science. The graduate courses are classical (for lawyers, professors and theologians), commercial, normal, mathematical (for engineers), and scientific (for doctors and others).

Under the general title of Instituto Evangélico, the Southern Presbyterians maintain three schools at Lavras in the State of Minas Geraes, Brazil; the Gymnasio de Lavras, the Escola Agricola, and the Charlotte Kemper Seminary. The Gymnasio prepares boys for entrance into the professional schools of the government or into any secular calling. Its preparatory department embraces a course of six years. The Escola Agricola comprises a three years' course in theoretical and practical training for farm life. This course is based largely on an official course organized for government schools. The Charlotte Kemper Seminary for girls has a six years' preparatory course leading to a normal course of four years. The most difficult problem connected with this enterprise is that of placing the benefits of the institution within the reach of the children of the Protestant community. The popu-

lation is scattered, most of the families of the church are comparatively poor, unable to defray the expenses of education in boarding school. The institution tries to find a solution of the problem through self-help, and for this reason from the first has given attention to industrial branches and lays stress on the advantages of work on the school farm. The principal writes: "As our main object has been the training of the church people we have had all the while a number of boys in preparation for the theological seminary at Campinas. About a dozen of our students are preparing for the ministry. Last year about twenty of our young people confessed Christ and united with the church. This year the number will probably be greater. Aside from the salaries of the missionary teachers, the schools are more than paying their expenses."

Granbery College of the Southern Methodist Board, at Juiz de Fora, is another Brazilian school which ranks high not only in its own community, but among government educators also. In 1903 the college had only fifty students. In five years the number had grown to 291, and in 1913 over 400 were on the rolls. Dental and pharmaceutical departments have been added to the literary and theological, and in both are found women, who are taking their places in professional life. Granbery especially needs a suitable building which shall be the center of biblical instruction and evangelistic training. The school is largely self-supporting. Its high educational standards have caused it to be known everywhere as an institution that contributes much to Brazilian education. Elsewhere reference is made to the success of coeducation at Granbery.

The outstanding institution for higher education of Protestantism in South America is Mackenzie College, São Paulo, Brazil. This college is now non-sectarian, and operates under a charter from the State of New York. All the leading denominations are represented on the faculty, and it, as well as the student body, is strikingly international in its make-up. The faculty includes nine North Americans, eight native Brazilians, four Eng-

lishmen, two Swiss, and Swedes, Italians and Portuguese to the total of twenty-nine, including two women assistants. The intensive development of technological instruction, as contrasted with the courses usual to arts colleges, is seen from the names of some of the chairs, *viz.,* mineralogy, bridges and construction, civil engineering, mechanical design, and sanitary engineering. Most of these technical courses are for three years. At the end of the second year of general engineering work, the pupil may elect a newly offered course in electrical engineering. Of the 366 students in Mackenzie College, only 27 are women, and this includes the preparatory and commercial courses. Sixty-eight of the students are in the graduate engineering courses, 46 in commercial courses, and 252 are doing what is equivalent to high school work in the United States.

In the affiliated school, Eschola Americana, whose campus is a mile distant from Mackenzie College, there is an enrollment of 506 pupils, 382 boys and 124 girls, with thirty in the faculty. Thus the two schools enroll 872 pupils who are classified by nationality as follows: Brazilians, 514; Italians, 150; Portuguese, 47; Germans, 45; North Americans, 34; English, 28; French, 15; other nationalities, 39. Of these, 201 are boarders in the various dormitories of the two institutions. The statistics for graduation are as follows for the year 1914: degrees of B.S. in C.E., 13; high school diplomas, 25; commercial diplomas, 13; grammar school certificates, 64. Eschola Americana is essentially a day-school of primary and grammar grades, although about one-fourth of its pupils are boarders. Mackenzie has been receiving an annual subsidy from the Presbyterian Board of Foreign Missions which enables it to offer free scholarships to all young people from the churches who are looking forward to the ministry or to other lines of Christian work. This last year thirty-five received board and tuition free, and others who could pay something were taken at reduced rates. As a whole, the institution is practically self-supporting from tuitions. The state and national educational officials are deeply interested in Mackenzie

College. Through their influence, at various times, free excursions have been run from other colleges to bring the students together for various intercollegiate events. Mackenzie practically sets the pace for higher education of the modern type in Brazil.

Independent of foreign influence or means, some of the Brazilian ministers and churches are entering quite extensively upon educational work, as witnesses the important secondary school under the Rev. Constancio Omegna near Rio de Janeiro, called the Atheneu Valenciano. The Rev. Eduardo C. Pereira, leader of the Brazilian Independent Church, has fostered several parochial schools in the churches of that body, and now has succeeded in building a college edifice that has cost nearly $40,000 (gold). Students are already at work in it, and the preparatory courses are being taken by a considerable number of boys. This school is also in São Paulo.

The course of the American Institute in La Paz in Bolivia is equivalent to that of the national university, having the same length of course, six years, and preparing the student to take the bachelor's degree of the university. Only during the last two years has the privilege of taking a degree been open to others than the students of the university itself. The Institute is represented on the tribunals of the university examinations, both regular and for degrees, and the university sends repesentatives to the examinations of the Institute. The rector of the university controls all of these examinations as well as those of the Jesuits and of the (Roman Catholic) Seminario.

f. The Theological Training Schools.

The best developed schools for ministerial preparation are in Brazil, though the Presbyterian Seminary at Coyoacan, Mexico, was, before the Revolution, assuming encouraging proportions, drawing its student body from Mexico, Central America and the West Indies, and possessing an excellent plant of three modern buildings. Many of the so-called theological schools are groups of from three to twelve students taught by missionaries in

connection with their other heavy duties, and these students, often quite mature, are in many cases actively assisting in the work as colporteurs and evangelists. A closeness of contact between teacher and pupil is thus secured, but it is small compensation for the lack of a vigorous intellectual training, so needed if ministers are to cope with the rising tide of infidelity and materialism.

(1) *The Southern Baptist Seminary at Rio.*—This has a carefully outlined five-year course for those who have completed the work of the elementary schools, although this is not an essential entrance requirement. Such useful subjects as arithmetic, geography, algebra, physics, chemistry, history and pedagogy are taught parallel to the work in Old and New Testament, systematic theology, church history, pastoral theology and apologetics. Special emphasis is given to languages, including Greek and Hebrew. English is taught for three years, and several English texts are listed for study, such as Vedder's "History of the Baptists," Broadus' "Preparation and Delivery of Sermons," Carver's "Missions in the Plan of the Ages," and Mullins' "Why Is Christianity True?"

This school makes a feature of correspondence courses, conducted entirely in the national vernacular. A two-year course for pastors is also listed, apparently for mature men who cannot give the time to take the five-year course with its literary and scientific features. The school has four men on its faculty. Seventeen matriculates are reported in the seminary, 163 in the correspondence courses, and 77 in the affiliated high school and college.

(2) *The Presbyterian Seminary at Campinas.*—This is probably the best developed seminary in South America. It has a faculty of four professors, and a three-year course, corresponding in the main to the curricula of theological seminaries in the United States. The enormous distances in Brazil, and the expense of travel are hindrances to assembling considerable bodies of students for the ministry. This seminary is located in the old Southern Presbyterian mission compound in Campinas, with a large, substantial brick building, and two smaller

old ones. The library has 5,000 volumes, of which 4,110 are catalogued. The seminary has two courses, one for college graduates, who are required to read some Hebrew and Greek, and another for men with a defective preparation, who on account of age or family responsibility are not able to get better preparatory education. One chair, named after the pioneer missionary, the Rev. A. G. Simonton, was recently endowed by the proceeds from the sale of a building in São Paulo, originally erected by the contributions of the native Church. In most of the courses English text-books are used, such as Davidson's Hebrew Grammar, Dods' Commentaries, Cornell's Introduction to the Old Testament, Newman's Church History, Shedd's Theology and the Cambridge Greek Bible, though in some courses a French text-book is followed, as Vinet's Pastoral Theology and Homiletics. Students have room and tuition, and also receive an allowance from the board of directors, paying their board, lighting and personal expenses. Conditions for admission are a full gymnasium course, approval by a presbytery and a medical certificate. The distinguishing features of this institution are that its work is entirely theological, that it represents the combined endeavor of the Northern and Southern Presbyterian Churches in the United States and of the native Church, and that every regular student since 1907 has entered the ministry. Any person can attend classes on obtaining permission from the "rector." Two ministers of another Church have studied here.

(3) *The Union Seminary in Chile.*—One of the teaching staff writes: "In June of 1914 the Presbyterian and Methodist missions arrived at an understanding and organized a theological seminary in Santiago on the basis of the brief evangelical creed of the Evangelical Alliance and under the control of the governing authorities of the respective missions. The seminary was thrown open to all evangelical Churches, and almost from the first has had in it students of three missions. It so happened that the Presbyterian mission had taken action toward setting aside one of its missionaries for this distinctive work and that the Methodist Board had made a

similar provision by sending to this field a missionary who had taken active part in a union seminary in the Philippines. These two missions had other missionaries in the capital who were specially prepared for teaching or theological work, so that it was practicable from the start to form a faculty of six men and two other instructors. All of these men have other pressing duties so that their time is too limited to develop the possibilities of the Bible Seminary. The exigencies of the field were such also that it was impossible to send to the newly organized seminary all the men in training for the ministry. But eight men entered the courses the first year and the number has been slightly increased this second year. We are in a period of transition. Men are still studying either under the direction of missionaries scattered up and down the field, or by themselves, or by correspondence with members of the faculty. It will take some time fully to supply the exigencies of the field so as to gather together the whole student body at one place at one time. But we are working in that direction and the ideals expressed by the faculty, if not yet formally adopted, embrace a wider curriculum and a more extensive series of courses than are at present possible.

"Such a seminary may be begun with the most slender equipment. In Santiago we use two or three rooms in one of the churches. But we look forward to the time when a proper but not too costly building will furnish us with classrooms, a library, dormitories for unmarried students, a common dining-room and chapel. Married students can be provided for by having them live in connection with the mission chapels, which ought to be greatly multiplied in this large city, and where the presence of a resident Christian family will help give character and permanency to this local work, which may ultimately grow into a Christian church."

(4) *The Union Seminary in Porto Rico.*—The oldest effort in union theological seminaries in Latin America is the very successful school at Mayaguez, Porto Rico, where the Presbyterians and United Brethren unite in a school which draws pupils from many communions in

different parts of the West Indies. For entrance a high-school course is rigidly required. The three-years' course is essentially that of theological seminaries elsewhere. Five professors and instructors comprise the faculty. Seven were graduated in 1915, and in addition a much larger number had taken partial courses. The Northern Baptists are trying a new experiment in Porto Rico, where they have recently erected a handsome building opposite the campus of the government university, intending to have the young men get all except their theological courses in the state school.

(5) *The Cuban Theological Courses.*—A limited theological training course is being offered at Candler College, Havana, and a similar one at the Baptist school in El Cristo. These provide elementary preparation for the students in connection with their high school courses. The need for workers is so great that the schools have been forced to give these courses in theology, church history, apologetics, Bible study and Sunday-school methods, in spite of the limited preparation of the students for such work. The present arrangement is held to be only tentative, and greatly improved conditions are hoped for.

g. Popular Educational Movements.

Young Men's Christian Associations are located in Rio de Janeiro, São Paulo, Porto Alegre and Recife, Montevideo, Buenos Aires, Valparaiso, Havana, San Juan, the City of Mexico and Chihuahua. Night classes and physical instruction work have been notably successful in most of these centers. Nearly one thousand men attend the gymnasium classes in Buenos Aires. In Rio de Janeiro for the year 1914 there were 5,001 class sessions in the educational department, and attended by more than 500 different pupils, an increase of 150 per-cent. in five years. The Uruguayan National Commission on Physical Education invited the Montevideo physical director to take charge of their playground movement. He was also made instructor of the physical department of the Women's National University and of that of the

leading boys' school of the country. He has thus under his general supervision 125 classes monthly; while on the playgrounds 5,000 children are cared for by the assistants, trained by this one man.

Classes in the national idiom for young immigrants from Europe, especially Italians, have been most popular in some of the Associations, and Bible classes have done good work. The student hostel at Buenos Aires is coping bravely with a most difficult problem in providing clean, Christian surroundings for the young men of the national university. The student Christian conference, truly international in its character, which meets annually at Piriapolis, Uruguay, is perhaps the most notable educational achievement of the Young Men's Christian Association in South America. It has not only brought together student leaders and men of strong Christian character for the fellowship and inspirational influence usual to such gatherings, but it has so attracted the favorable attention of government officials, educators and editors that they have declared the camp to be making a larger contribution to international peace and goodwill among South American nations than any other single agency now at work there. Several of the governments have paid the expenses of the student representatives from their lands, and the Uruguayan Minister of War lends the camping equipment for the conference.

The Young Women's Christian Association has a flourishing work in Buenos Aires and is planning to enter other cities in South America.

Institutions resembling in some particulars the institutional features of the Young Men's Christian Association and in others the philanthropic work of the social settlements, have done splendid work in Brazil and on the Mexican border. The People's Central Institute of the Southern Methodist Board in Rio de Janeiro has for ten years done a most valuable work among the neglected classes of that great city. A night school with four regular teachers, a day-school with kindergarten enrolling 433 pupils in both, medical and dental clinics, a department of free legal counsel, a school for the deaf

and dumb, and neighborhood visitation work are all features of this work that are broadly educative.

In the People's Institute at Piedras Negras, Mexico, much popular educational work has been accomplished through lecture courses, night classes and in popular gatherings of the open forum type. One hundred and fifty pupils, mostly adults, are enrolled annually in night classes. Besides commercial courses, cultural courses on Spanish literature, ancient and modern history, and life problems are taught. English classes are most popular, and the enrolment includes government officials and other prominent men of the city. Most of the public school teachers are members of the Institute, and by means of courses on pedagogy and lectures on the educational systems of Europe and America, public interest was so aroused in the problem of education that exhibitions of school work were held, first in the Institute and then in the municipal theatre, serving greatly to increase the influence of the schools. The director of the Institute is a member of the school board of the district. The state government provides a subsidy of one hundred pesos a month without any conditions whatever attached to it.

Institutional work of more limited scope is being undertaken at other points.

Educators from widely separated fields testify in one voice to the usefulness and the popularity of athletics and physical instruction in their work with students and with the people generally. Frequently Latin-American youths have an exaggerated sense of self-importance which leads them to consider play, even the games of the athletic field, beneath their dignity, they who are bent upon attaining to the honors of professional life! So college athletics has been valuable in curing this sham dignity, teaching these youngsters to unbend, and to get a truer recreational program in life than that of attending horse-races or cock-fights. The women especially need physical training, and it is proving a real boon for them. Athletics has proved a splendid point of contact for teacher and pupil, and most of the schools make

detailed mention in their catalogues of its features as a regular part of their programs.

h. Religious Training Through Sunday Schools.

The Commission on Latin America of the World's Sunday School Association presented at the Zurich Convention of 1913 a survey of the field based on a questionnaire, the results being set forth in a 27-page pamphlet issued by the Association. From this report the following facts have been gleaned: In all Latin America only three Sunday schools meet in buildings specially designed for this work. Two of these are in Buenos Aires and one in Bello Horizonte, Brazil. All but two of the schools use the International lessons; thirteen report kindergartens, but only two have regular promotion exercises. Of the fourteen theological schools reported, seven teach pedagogy, psychology and Sunday-school management. One has a course of methods of teaching, and two require study of a first standard teacher-training course. There is no exception reported to the practice of pastors attending the Sunday school. The ability of native ministers to read English varies greatly in different countries. The proportion is given as two-thirds in Mexico, one-third in Cuba, one-half in Porto Rico, one-sixth in Argenitna, none in Bolivia, a majority of those in Brazil, and one-third in Chile. Two correspondents report the training of superintendents by correspondence, seven by reading courses, and five by summer schools or other schools of methods.

The only countries showing any systematic effort to train teachers are Cuba, Brazil and Mexico. The textbooks are those intended for use in the theological schools. Association diplomas are given to those completing the course. Thirty diplomas were given in Cuba in 1912. The work of institutes, conventions and conferences is very scattered and inadequate. Many of the Boards have in the past published their own literature, using the International uniform lessons. Since the Southern Methodist Publishing House at Nashville, Tenn., has recently issued the "International Graded Series" through the

beginners', primary and junior departments, the introduction of these helps prepared under the general editorship of Prof. Andrés Osuna has been quite general. These three series have been translated directly from the English originals, the editors feeling that as most of the topics and illustrations were Biblical, they did not need adapting to suit the Latin-American field. It is hoped to issue the remaining numbers of the "Graded Series" as soon as the demand will justify it. *Manzanas de Oro,* the weekly primary illustrated paper, published by the American Tract Society, has had quite general use, as have the lesson picture cards printed in colors. A good young people's weekly paper is much needed.

Forty-five schools report that most of the homes from which children come are Christian; six that half are Christian, and twenty-one that the homes are mostly non-Christian. Cuba and Argentina have the largest percentage of these last. Twenty-one replies report the attitude of public officials toward the Sunday school as favorable, sixteen as unfavorable, and thirty-four as indifferent. Nineteen mention public school teachers as opposed to the Sunday schools. The Commission recommends further careful study of the field, and finds that next to the need for more workers competent to teach is the dearth of suitable literature of all kinds for the work.

Early in 1915, Mr. Frank L. Brown, General Secretary of the World's Sunday School Association, with a small company of North American Sunday-school workers made a tour around South America to promote interest in the Sunday school. Secretary Brown reports: "All denominations cooperated. The meetings took the form of mass meetings, children's rallies, leaders' conferences and workers' institutes. The attendance filled the largest buildings at each place. At Rosario twenty-three Sunday schools took part. There was an attendance of 2,500 in the largest theatre of the city. The schools formed in a parade through the streets, the first parade of its kind in Rosario.

"The work in Brazil is somewhat further advanced than at other points in South America. The forward

steps taken by the national convention at Rio included the following interesting points: (1) to promote a standard for school organization, with recognition by the Association; (2) to erect a standard for the training of teachers with recognition; (3) to promote the organization of Bible classes with standard and recognition; (4) to issue a cradle roll certificate in Portuguese; (5) to take steps looking to a course of primary lessons in Portuguese.

"It is admitted by missionaries and native workers that the line of easiest and largest advance in South America will be through the Sunday school and Christian educational institutions. There is practically free opportunity for Sunday schools in all parts of South America. That so much progress has been made when the literature helps have been so meagre, when teachers have been untrained, when there has been so little to attract scholars in the line of special expedients, speaks hopefully for the future when these conditions shall be corrected."

CHAPTER VI

THE AIMS, METHODS AND PROBLEMS OF EVANGELICAL EDUCATION

This section of the Report is devoted to the aims, methods and problems of evangelical education in Latin America as revealed in the correspondence received from missionaries and others on the field. It should be carefully noted that the opinions expressed in this section are exclusively derived from the material furnished by the correspondents, and do not represent the conclusions or judgments of the Commission. These are expressed only in the final chapter of the report.

I. THE AIMS OF MISSIONARY EDUCATION

a. The Conversion of Pupils.

The majority of the correspondents concur in the statement that the primary aim of mission schools should be the conversion of the students, differing, however, as to what is meant by this. One defines it as a "surrender of one's life to Christ, a rendering up of the citadel of the will to His control and a turning away from selfish purposes and aims to a life dedicated to His service. The final aim of all missionary education is the conversion of the student. All other things, the teaching, the discipline, the acquirement of buildings and equipment, the securing of faculties—are but means to this end."

Another view is expressed in the following extracts: "It seems to me that mere conversion is not enough. The

ultimate end of all our work should be the development of strong Christian character and the establishment of the best forms of self-sustaining Christian institutions. As a means to this end—I believe the most effective means—we must engage just as extensively as possible in general educational work, always, of course, emphasizing religious and moral values." "Every true teacher will aim at the education (leading forth and up) and the transformation of the pupils. But whether this shall at once go on the lines meant by 'conversion,' is open to question. It must be remembered that in most cases, in new countries where the leaven of Christianity in its purest and freest vigor has not been in operation, what is called conversion, in any sense, is and must necessarily be a process slow, deep, and often, during a long period, almost indiscernable. An atmosphere within and without the life must be formed, distinct from the predominant environment, and soul atmosphere is not usually of rapid formation. Cramming and crowding and urging do harm. Captivating influence, spiritual attractiveness, the gravitating force of spiritual reality, the winsomeness and attracting charm of the real teacher, do a thousandfold more than verbal aggressiveness or direct proselytising."

An educator of long experience writes: "Personally I do not understand that in order to report the conversion of a student I must wait until he has announced his desire to become a member of the evangelical Church. I would rather define conversion as the acceptance by the student of Jesus Christ as his Lord and Master, no matter what his ecclesiastical affiliations may be. The only proof that I would demand of the reality of his conversion would be the visible evidence of the complete transformation of character, the putting away of the old man, and the putting on of the new.

"There are many students in Latin America who have learned of Christ in our mission schools and who are today leading lives that are irreproachable in their purity and high endeavor, but who are not members of any evangelical Church, nor do they consider themselves as affiliated with the Roman Catholic Communion. More

than once students have written back to the principal or teachers stating that they are the only believers in the whole town or district, and that they were reading the Bible or studying the Sunday-school lessons absolutely alone.

"I am still sufficiently Protestant to wish that every young man and every young woman in Latin America might be brought into vital active contact with some branch of the evangelical Church. But I can not believe that we can, under the present conditions that prevail in Latin America, make such membership a *sine qua non* of conversion."

b. The Training of Native Leaders for the Church.

The training of native leaders is also a distinctive aim of mission schools. There is an opportunity for and a need of training women, as well as men, as leaders at least of social service and in the work of the Church and Sunday school. Says a correspondent: "From the standpoint of the number of workers required, of the facility of expression in language needed and especially of the true understanding of and deep sympathy with racial characteristics and ideals which are so essential, it is readily seen that the final evangelization of these nations must come through their own people. If we are to build up a strong and enduring Church it is necessary to look to our schools for the training of the strong leaders required. Men are needed whose mental powers are developed to the utmost. They should be men who have studied not only their own nation but others, men who can appeal to the best in their own race, and who merit the esteem of others. This is not a task for theological seminaries alone. Its fulfilment should begin in the primary schools and should meet as much consideration in girls' schools as in those for boys."

c. The Equipment of Students for General Usefulness in the State.

There is general agreement that this should be one of the main purposes of missionary education. One writer indeed claims that "this should be the immediate aim and

object of mission schools and it should be made widely known that this is the purpose of their work. It is universally intelligible; it evokes wide-spread sympathy; it cannot waken any real opposition; it covers a wide field; it has no restrictions or limitations; it must command the approval even of those who profess to be indifferent; it quickly secures cooperation from all classes."

A prominent Brazilian pastor evidently believes that these more general effects of missionary education may receive too great relative emphasis. Speaking of the work of the mission schools as he has observed them, he says: "What is the purpose of these missionary institutions? If their primary aim is to cooperate with the government in the instruction of the people, they have nobly fulfilled their mission. They have, in the case of primary education, even offered a model to the public system. If, however, their aim is the conversion of pupils, the training of native leaders for the Church, and the diffusion of Christian ideas, they have been very generally a failure. More than thirty years of experience here in a capital city where one of the oldest and best known missionary institutions of learning is located supports this conclusion. The churches here have not gathered fruit as they should have done in the conversion of pupils or in the preparation of native leaders. In all probability the history of the other missionary institutions is of like nature. In the diffusion of Christian ideas, it is probable that schools have accomplished something. However, this result, like the conversion of pupils and the training of leaders, amounts to little." A Brazilian educator declares, however, that "a large number of the social leaders in that same city owe their standing, ability and power to that type of education which such schools represent."

A missionary of long experience thinks that there may be two entirely distinct types of schools whose problems are so different as to require separate treatment. He suggests that most of the disappointments in educational work have arisen from the attempt to combine the two types. These types are: (1) Schools created entirely for

the sake of the Church. In many places the public schools provide for less than half the children of school age. The Church, to avoid continued illiteracy, must in many places develop its own schools. (2) Schools that have for the first aim the overcoming of prejudice among the better classes. If these are to understand evangelical Christianity it must be interpreted to them through the school. Schools of the second class call for the personal care of some one or more able educators. Naturally they cannot be numerous. Few of the children become Christians. Nearly all are lifelong friends of the school personnel. "It is needless to say that these schools should keep their courses abreast of all sane educational progress; that their administrative problem is that of a high grade American school badly cramped for money several thousand miles from its administrative base; that the more the schools of different missions cooperate the easier life will be for all of them and that they should try to stand head and shoulders above government schools. If this be their position they can be entirely self-supporting. Any failure in any of these respects will be reflected in lack of funds."

d. The Diffusion of Christian Ideas.

Several contributors emphasize the necessity of training for home life. "So much depends on the home, that at least one school in a country should be dedicated to education and training for home-making and home-keeping, in the Christian sense of the terms. This would be a distinctive service and one which the government does not propose to do." A teacher of girls writes: "I am heartily in favor of putting into our schools the teaching of domestic science, manual and industrial training and any other branches that will help women to make better homes, to raise healthier and more intelligent children and to be industrially independent so that they shall not be compelled, because of incapacity to earn their own livelihood, to submit to degrading conditions."

The following extracts from letters of former pupils illustrate the character of the influence exerted by one

mission school. The writers of the letters selected have in no case become members of evangelical Churches. Their testimony, therefore, shows the effect of the training received in the school upon the community at large in the inculcation and diffusion of Christian ideas. One graduate who has made a large fortune for himself since his graduation and who is now a member of the National Congress, says: "The practical and moral training which I received in the school have made me apt to meet the struggle for life. Exactness, honor, honesty, morality and sound principles, which were inculcated in me in the school, have already served me in my commercial life, and I can assure you that they will always be my guide in all my private and public acts."

Another, who is the leading architect of his city, says: "That which was most deeply impressed on my character while a student, and that which I value most, was the object lesson given me by my principal and professors of the value of an upright moral life. I was made to understand, in a practical manner, how important for man is a life of upright labor and strict morality; that constant and persevering work, done to the best of one's ability, brings the compensation of a quiet conscience and a happy home. To the school I owe, in great part, the reputation which I have in the society of this city, as a competent professional. Not only were we given counsel, but also good examples, something more important. In us was inculcated the spirit of struggle, of work, in the sports, in the class-room, in the different activities of the school, and this struggle, this emulation, strengthened the body and the spirit."

A civil engineer says: "The institute not only laid the foundation stones for my success in my profession, but it also gave me as well a firm base on which to build my moral life. I will never forget the farewell hymn we sang at the close of my senior year—'God Be With You Till We Meet Again!' A boy could not be sent off with better words ringing in his ears."

A young man, owner with his father of an important business, says: "I learned in the Institute that character

is the most important thing in the world, and that kindness, respect towards others, modesty, are habits that make one friendly with all others and gain for him universal esteem. The school was the starting point in my life and I shall ever have for it an immense debt of gratitude."

A captain in the army of one of the republics says: "I shall always remember with gratitude the days I spent with you. The care of the teachers and the atmosphere of general confidence and trust impressed me very much. I shall try to honor the school in my duties as a defender of my country and as an instructor of the people in their civic duties—a position I consider very similar to that occupied by you and my old teachers."

e. The Uplifting of Comunity Life.

Obviously, the influence of a mission school may extend either to the surrounding native community, or to the adjacent English-speaking community, or to both. The writers have usually had one or the other of the two in mind, probably in accordance with their local situation. Among the results of the influence of the mission school upon the community life which can be traced to specific methods employed in achieving them, are the following: indirect elevation of community moral standards through the influence and example of those trained in the mission school; the promotion of fraternal and friendly rivalry among the other educational agencies of the community; the counteraction of the effects of vicious literature by the opening of the school library to the public; the securing of lectures by eminent travelers through the agency of a college or university club connected with the school; the overcoming of community apathy and opposition to the mission school and the winning of popular favor and support. Many students who were not converted during their course of study yet furnish friends for the work and an atmosphere in which evangelical Christianity can grow.

In addition to these the following methods of increasing the influence of the mission school upon the com-

munity have been recommended, but without clear indication as to the extent to which they have actually been employed: cooperation of mission schools in the attempt to excel government schools; the opening of the school gymnasium and baths to the foreign business men of the community and to the former students of the school; the provision of basket-ball and other forms of athletics; the participation of the teacher of the mission school in the work of the local church and Sunday school; the opening of the school parlors as a social center for the young people; the service on the part of some one connected with the school upon municipal commissions; the contribution of articles to the press; and the holding of normal and Biblical institutes and Sunday-school and Christan Endeavor conventions.

The influence of such school work on the life of the community gradually becomes pervasive, deep and abiding. It creates a fraternal bond between its own work and that of all other school activities, whether official or other. It inspires and strengthens all educational efforts and raises the tone of all such labor. By this generous giving forth of its influence it stimulates action, provokes emulation, gains for itself and its principles a constantly wider hearing and increasing acceptance, and without any self-advertising or exhibition soon occupies the foremost place among the beneficial factors in the life of a new people.

A striking instance of the influence a mission school may attain in a community through the personality of its head was shown in the tribute paid to the memory of Horace M. Lane, M.D., LL.D., on the occasion of his funeral in São Paulo, in October, 1912. Dr. Lane entered on mission work in 1885, bringing with him over twenty-five years' experience in Brazil as teacher, merchant and student of public affairs. Under his presidency Mackenzie College grew to occupy a position of national influence. At his death the Law School, the Polytechnic School, the Normal School and other public and private schools of the capital were closed in his honor. The funeral was the largest ever seen in São Paulo.

In the state legislature resolutions of sorrow were adopted and speeches of eulogy pronounced by leading members. In the lower House, the President of the Committee on Public Instruction spoke in part as follows: "Mr. President, it is with the most profound sorrow that I call the attention of the Camara to the death of the educator, Horace M. Lane, which occurred yesterday,—a person noted among us for his entire life of good service to education among us, a name beloved among us as the prototype of virtues, of intelligent activity and of fortunate initiative. A great Brazilian he was by the right which belongs to him who cooperates in the patriotic work of our development; he rendered remarkable service. Born in a distant land, but living about forty years among us, it is fitting that we join the mourning which surrounds his name, rendering the homage due to the tireless worker for our advancement, to the modest promoter of the education of the people of São Paulo, to the happy originator of the patriotic work of teaching so highly esteemed among us."

In the Senate, one of the leading members, soon after a secretary in the federal government, said: "Mr. President, yesterday Dr. Horace M. Lane passed away, who during some decades dedicated himself to the cause of teaching and education in São Paulo with the greatest devotion to this country and with almost superhuman abnegation. Few Brazilians will have done as much as this man, American by birth, has done with the greatest modesty, and with the most extraordinary competence, not only leading us to new and unknown horizons when he came here and began his teaching; but also, it may be stated, colaboring by his moral life and also by his intellectual work in the first organization and development of public instruction which contributes so greatly to our honor and glory in all Brazil."

2. CLASSES OF MISSION SCHOOLS

a. Kindergartens.

Beginning with the lower grades, we find that kindergartens are not in wide use among our mission schools.

Reasons for this are given in the following quotations: "This is a course that is but little developed in Latin America. There are a number of kindergartens in Chile, for example, but not one of them, so far as I have been able to learn, follows exactly the methods of Froebel. There may be several reasons for this: the difference of environment, for it is impossible to transplant, in its entirety, a system from one country to another, with satisfactory results; climate, lack of proper kindergartners, impossibility to secure all the materials needed, except at prohibitory prices, because of duties; lack of interest on the part of parents in this class of instruction. A number of mission schools have advertised and carried on so-called kindergartens, but the course is a modification of that of Froebel and is primarily intended to take care of very small children until they grow to the age at which they may be advantageously admitted to the primary departments." "Theoretically, the kindergarten is a most valuable form of work. Practically, in many places it is difficult to maintain. More than any other school the kindergarten is the kindergartner, and she must be to the manner born. Nothing is more ghastly than to witness the efforts of some American kindergartner, full of zeal and theory, to pierce the barrier of strangeness that separates her from the babes. Every mother knows that child language must be learned anew with each child and that child thought is sometimes elusive even for a mother. Imagine a foreigner who half knows the grown-up language face to face with childish variations!"

A woman missionary who has taught kindergartens in Bogotá sees in it opportunity to teach the value of work through play, the ideals of purity, cleanliness, morality and truth, and the elements of Christian faith. She advocates day nurseries and a trained nurse as adjuncts of mission kindergarten work.

b. Primary Schools.

Our correspondents agree that in schools of this grade instruction should be entirely in the vernacular and that their courses should be much the same as in North Amer-

ica. "As they will be supported by the churches and as many of the parents can give but little Bible teaching to their children, at least fifteen percent. of the time should be given to Bible teaching. Any parents who are willing to put their children in such a school should be accepted as patrons. All mission schools working in the same region should follow the same courses and maintain the same expense standards. If the work to be done is among the poorer classes, which are, in general, those that are reached by the evangelistic arm of our work, it is probable that most of the instruction to be given will hardly go beyond the primary courses. Even here, however, the instruction might well be divided into two classes. One would receive the children who, it is known, can remain under instruction but a short time. The teaching would be done exclusively in their own tongue and their time given almost entirely to a conquest of 'the three R's'—if we may put it in that way. In the other division the teacher could carry along the children whom he hopes to pass on to the courses of secondary instruction. Even in these courses the instruction in language should be pretty well limited to that of the country. English or other foreign tongues will be of but small use to children who, as a rule, must leave school at an early age and go out to earn their daily bread."

c. Secondary Schools.

The courses of the secondary schools will correspond nearly, as at present, to those of the high schools of the United States, substituting modern languages for the classics on which the students of North America have been wont to spend so much time. With reference to high schools designed primarily for educating children of the churches, an experienced missionary educator says: "The educational average of Latin America does not call for the high school as a universal element of education. A church with all its members primary school bred is five hundred percent. above the general community in ninety-five percent. of the regions. The

high school is not a minimum for a boy or girl of good family, but a maximum unless it be the road to some calling. Were the evangelical community of either São Paulo, Buenos Aires, Rio de Janeiro or Mexico City thoroughly united, it would perhaps be able to maintain a high school along the lines of the primary or grammar schools discussed above. As matters are, high schools for the benefit of the churches must draw their pupils from a very wide area, and in consequence must be boarding-schools; which often makes a country location preferable, as providing a more wholesome environment. These high schools should be combined with normal schools and should have annexed grammar grades for boarders and also model primary schools recruited from the neighborhood. These schools can be made largely self-supporting. One at Ponte Nova, Bahia, with an annual charge of $85 paid all expenses except the salary of the missionary family in charge."

d. Colleges and Universities.

It must be remembered that in the American sense there is no true college in Latin America. The student goes directly from the liceo or gymnasio, at about the age that the North American boy finishes high school, to the university. Many of our correspondents refer to the lack of institutions where the best Christian education of the highest grade can be furnished the youth of Latin America in their own lands, and refer to the fact that thousands go to Europe and North America for their studies. A missionary of twenty-five years' experience in Brazil writes: "The problems developed when we treat of colleges and universities are most perplexing. It is not very difficult for the right men, well supported, to build up a purely secular institution. To build up a college or university that will be a living center of Christian life is another matter. It is clear that in Latin America the strength of evangelical Christianity with the thinkers who guide public opinion will rest finally in its ability to maintain a school in which thought is free, under such compelling intellectual supremacy of Chris-

tian intellect and character that men of every stamp *must* respect the faith and the followers of the Christ. Such a school must throw down the gauntlet in every field in which these thinkers delve. Leaving theology to the denominations, law, medicine and its adjuncts, letters and science, philosophy and engineering in all its forms are its own. Four such universities are needed for Brazil, the Spanish states from Peru southward, the Caribbean and the Gulf countries. While it would be preferable to have all the faculties for each university in a single city, this is not essential. Brazil has at São Paulo, Juiz de Fora and Lavras, the beginnings of such a group. Combined and developed they would give the beginning of an adequate institution. While money is needed for such schools, men ready to sacrifice for Christ are a better capital."

A Young Men's Christian Association secretary, writing from the Argentine, says of educational opportunities in general: "The field, in so far as Christan education is concerned, has scarcely been touched. It is difficult to understand why Latin America, where there is such keen interest in education, has not witnessed the establishment of several really great Christian institutions which could not only compete with the best government schools, but which might serve as examples for efficiency in programs, administration, equipment, and best of all in the Christian character of its output. It is stimulating to learn that plans are now being worked out for a union Christian college for Buenos Aires, the Gibraltar of Latin America from the viewpoint of missionary conquest. Time, energy and money invested in Christian educational work at this point will hasten greatly the day when this continent shall be completely evangelized. I know of a group of important government officials who for some time have been considering the establishment of a private college of superior grade, on the ground of its being a good business investment. Such facts indicate something of what men who are in the position to know think of the demands for modern education

in Argentina in addition to the present system of government schools."

The following plan for such institutions has been suggested:

"(1) The colleges of liberal arts could probably be developed from the present existing secondary schools, through the securing of liberal endowments and the proper equipment in the way of grounds, buildings, laboratories, libraries, etc. Existing courses could easily be lengthened and developed into what would take the place of college courses in the United States, keeping in mind, of course, the exigencies of the individual country.

"(2) These colleges should be developed with a view to meeting the cultural and vocational needs of the youth of each country, and not for the purpose of implanting in Latin America a North American college or course of study. For example, because of the deep-rooted dislike to the study of Latin or Greek in Latin America,[1] these cultural studies, so commonly forced upon the youth of North America, would have to be supplanted by thorough courses in the modern and living tongues.

"(3) While the educational ideals and the work done should conform to the highest possible standards of pedagogy, the final end of all the instruction should be the development of Christian character.

"(4) To this end, only Christian men and women should be employed as teachers, and when one of these teachers has shown himself or herself to be a real Christian educator, every effort should be put forth to make the connection with the institution permanent.

"(5) These colleges should not affiliate with the local state government institutions or state university, but should carry out their own programs of study, these having been mapped out with the special ends of the institution in view. The recognition of their degrees by the state university would be desirable.

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[1]This prejudice does not have as much force in Brazil, where Greek has lately been added to the requirements for entrance to professional schools.

"(6) These colleges should try to reach and to educate the young men and women of the upper class, since this class, for many years to come, is to provide the rulers of these countries. At the same time, the spirit of the institution should be thoroughly democratic, and scholarships should be given to young men and women from the local churches who are recommended by their respective missions or pastors.

"(7) Each of these colleges should be a union institution under the joint control of the missions that are at work in the country.

"A generous number of such institutions as outlined above, scattered throughout Latin America, would exercise an influence that would quickly change the very currents of national thought and life and give an impulse to purity and nobility of purpose that is to-day too little known among these light-hearted, lovable Latins.

"The crown, the flower, of all the work of the colleges suggested in the foregoing paragraphs should be at least two, and probably three, great Protestant universities. Let them be thoroughly Christian, and so generously endowed that they will be able to offer the best university courses in all Latin America, equal to the best available in North America. Important courses in these institutions would be (a) medical; (b) engineering, civil, mining, mechanical and electrical; (c) agricultural; (d) theological."

e. Special Schools.

(1) *Theological Schools.*—The writer quoted just above continues: "If we are ever to take these lands for Jesus Christ we must look forward to and make active preparation for the preparation on a large scale of educated preachers and lay workers. There should be courses for women as well as for men. I believe there is no greater absurdity in mission work than the way in which we are preparing our young men for the Christian ministry in the missions of Latin America. We wonder why we do not make greater advance, why we do not reach the upper or educated class, and yet we are trying

to do this with workers whose preparation is limited to a few years of study with some missionary whose time is largely occupied with other duties, and who cannot be expected to be a complete theological seminary. It often happens, also, that a young man offers himself for the ministry and he is at once plucked out of his accustomed surroundings and, probably with his young wife, is set down in some country town and told to preach the Gospel. This is an absurdity. The young man, willing and consecrated though he may be, does not know how to preach, knows nothing of methods, and in a few years at the best he is compelled to leave the ministry as useless, or at best, is moved about at practically every mission meeting in order that he may continue to use on new congregations the little material that he has gathered. There is a crying need in Latin America to-day for an educated ministry and we need not even think of reaching cultured men and women until we have men of their own blood who can meet them on a social equality and can preach correctly in their own tongue. This same seminary would do a great work in the preparation of young women who could, either singly or as the wives of the educated ministers, go out to begin, at least, that work for women which is so pitiful in its present inadequacy, and the need for which is so appalling. The women of South America bear burdens that are little known, and only their own sisters may alleviate those burdens, and that only after thorough preparation. If we need men to preach the gospel, we need in the same degree women who will supplement the work of their brothers by going out to reach the downtrodden sisters among the poor as well as among the cultured women of the upper classes."

A missionary educator of long experience writes: "In view of the wide-spread skepticism prevailing in Latin America, a skepticism having its base in historical, scientific and philosophical study, the goal to be kept in view in the preparation of the ministry of the evangelical Church in Latin America is a broad, full and well-developed general course of theological training, such as is given in the best seminaries of the United States and

Great Britain. As the element that makes it all efficacious and insures that 'the man of God shall be perfect, thoroughly furnished unto all good works,' every theological school should provide for the thorough training of its students in the knowledge and ready use of the Bible in their mother tongue. One of the greatest defects in theological schools of our day is undoubtedly the lack of this training in the knowledge and ready use of the Bible in the student's vernacular."

(2) *Training Schools for Lay Workers.*—Two distinct classes yield candidates for Christian workers: (*a*) The children of church members, or young men or women who have been trained in the evangelical schools. The aim should be to give these the most thorough and complete course of training possible, as already suggested. (*b*) Another class, and in many fields at present a larger class, is composed of young men already grown up, with little or no education, who feel called to give themselves to evangelistic work. Their service should surely be utilized, but they require a far different kind of training. In some cases, such young men have been placed in classes with children of grammar or even of primary grade. One correspondent recommends that in case "of overgrown boys and girls ambitious for an education, but without any preparation, an ungraded room should be established where such students may receive individual attention and be prepared for the regular classes in the least possible time." Our correspondents agree that there should be special training schools for students of this class, usually recommending that they be of an industrial type, and with location in the country. One writer says: "The institution proposed should be a feeder to the other schools in the case of such as feel called to study for the ministry or other higher intellectual calling. Our colporteurs would do better work if they had a year or two of instruction in the common branches together with Bible teaching, and methods of organizing and leading groups of Bible study. Teachers for local schools, who could also lead small groups of converts until a pastor could be provided for them, would

here be able to get the needed training. Young men who feel a call to the ministry, but who have never had the opportunity to get even a common school education, could be put upon their feet and tested as to their aptitude for the ministry, without the mission having to carry them at considerable expense during a term of years, only to find out later that they are not naturally equipped for leadership. Such an institution would gather men of independent character, who do not wish to be a charge upon others, and would give them an opportunity to increase their usefulness along Christian lines. The privileges of this school might well be extended, whenever possible, to those of Christian character who wish to increase their usefulness in their own secular occupations. Probably the most feasible and remunerative work that could be undertaken would be agriculture, possibly vegetable gardening, along with the cultivation of such staple articles of food as would serve for the maintenance of the inmates."

(3) *Normal Schools.*—With regard to the need of schools of this type, and the demand for their graduates, the correspondence at hand shows that conditions vary somewhat in different countries. Graduates of mission normal schools often find a large opportunity in government schools. "Evangelical forces should not overlook the importance of preparing teachers for government schools. Here questions of character are more directly involved. Evangelical effort may well be expended in the preparation of teachers so highly equipped pedagogically and of such high character as to compel their acceptance in the government school service. Perhaps numerous normal schools might well be established all over Latin America under evangelical auspices. They would prove far more effective than the same amount of effort and expenditure in the establishment of mission day-schools. Every influence should be brought to bear upon the governments throughout Latin America to extend and raise the standards of their educational systems. This can be done far more effectively through inspiration and through the supply of teaching ability than through what

often proves a pauperizing and blighting method of duplicating or supplying a substitute for the government school system."

On the other hand, a very different condition exists in some other quarters. Take for example the State of São Paulo, Brazil, which is generally acknowledged to have the best developed public school system in the republic, a system largely influenced in its inception by an American missionary, and now taken as a pattern by other states. In the capital and in various centers throughout the state the government maintains excellent normal schools. Public school teachers receive larger salaries than the mission schools can afford. Certificates from the government schools are needed to qualify for public positions. As a consequence, normal graduates of mission schools can find employment only in schools of the missions, and young people of the church, pastors' daughters and others who might be expected to enter normal schools of the mission, prefer to take the government course and so secure government positions.

The demand, however, in other parts of Brazil for Christian teachers in evangelical schools is so great that expressions like the following are common: "I cannot urge too strongly the importance of these normal schools. Our native teachers are crippled for lack of pedagogical training and our schools are crippled for lack of teachers. Some good normal schools would lead to more of our students deciding to take up teaching as a profession and students trained in such schools would find many open doors." "The crying need of the mission work in Brazil is for a well equipped normal school for the preparation of teachers for other mission schools." The suggestion has been made that hostels may be advantageously established at which Christian students in the government normal schools could have not only the advantages of a home but also tutoring by trained teachers, thus enabling them to attain high grades and desirable appointments.

Several of the leading missionary schools, as the Methodist School in Piracicaba, and Mackenzie College in São Paulo, have long conducted normal courses in which

Brazilian girls have been trained to supply these schools with their own teachers. The time seems to have come in Brazil when a union normal school sustained by all the Boards engaging in school work would find ample support. The trustees of Mackenzie College have recently taken the first steps toward the establishment of such a school in appointing a specialist in pedagogy who, it is expected, will eventually devote himself entirely to this branch of work. A Brazilian missionary thinks that graduates of such a school "will be called from time to time on their merits, not on their diplomas, to positions of influence, for they will have something the world needs and the state schools cannot give. The training we give should be near enough that required by the program of the state to give graduates this possibility of interchange." An educator in Spanish America writes: "If we cannot establish one such union school for normal education in each country, there ought to be some arrangement by which we could send from one country to another the students who show special ability for the teacher's profession—just as the liberal governments are educating their future leaders in secondary and university education abroad. It would pay the missions to get together on this point and to establish at least one thoroughly good normal school—to be duplicated later in each country—and to fill it as quickly as possible with young people who will later on fill the chairs in our schools."

(4) *Industrial and Agricultural Schools.*—There is general agreement that the need of industrial and agricultural education is wide-spread, especially in the interior, and in countries where poverty is general among the lower classes. Missionaries in Mexico, Chile, Bolivia, Brazil, Porto Rico and Cuba dwell upon the need of this type of school. A synopsis follows of the views of our correspondents: "Industrial training would tend to elevate manual labor to its proper dignity and would, if extensive rather than intensive in its method, fit students to take up, with little added training, any trade to which circumstances might direct or their taste attract them.

It would also help to bridge the chasm between the rich and the poor by building up an intelligent middle class which would ultimately become the chief factor in the social structure. Scientific agriculture is unknown. Farmers do not practice diversified farming, but each depends on his neighbor to supply that which he himself does not produce. There is general ignorance of soil chemistry, of the use of fertilizers, and of modern methods of farm management. There is a wide field of usefulness for the agricultural school.

"Industrial and agricultural training may also be introduced into the curricula of ordinary mission schools. Classes in sewing, drawing, music, bookkeeping, stenography, and experimental gardening are features whose introduction is held to be both practicable and desirable. The recommendation of the Committee on Education at the Cincinnati Conference, 'that domestic and manual arts are to be taught in all schools as far as practicable,' is heartily endorsed. One industrial school in Mayaguez, Porto Rico, not only gives the ordinary instruction, but undertakes to dispose of the work of those who are able to present finished products. Women and girls are called in, material is provided for them, the school sells their product, and pays them for their labor. Thus a helpful community work is accomplished and the religious influence of the school is correspondingly increased."

Those who are without experience in this kind of work feel that heavy endowment is necessary. A fully equipped manual training school calls for large initial expense for machinery, it is true; but an agricultural school may be started at comparatively low cost and be made self-supporting by its products, and much may be done in teaching trades with slight expense for equipment.

We close this section with a quotation from a paper sent by the principal of an industrial school: "As work restrains vices, it also prepares one for clear thinking on higher things. Just here enters another phase of industrial training, for mere work is not of itself regenerating. It is only a means to an end. It will certainly become

burdensome, laborious, not to say irksome, unless done in the right spirit. The industrial school should generally have agriculture as its basic course. Agriculture is the base of the labor of the world, and most of our people are farmers and stockmen. Agriculture should not be theoretically taught to the exclusion of the practical. Preferably every boy should have a plot for his own cultivation in addition to that which is cultivated by the class. Outside labor should not be employed in the upkeep of the property. The dining-room, kitchen and household work should be carried on by students only under proper supervision. The products of the country should be cultivated to help pay the expenses of the school as well as to train pupils. By thus combining agriculture and household economy, the institution may find it possible to provide most, if not all, food consumed by the students. Here in Porto Rico coffee, sugar-cane and grapefruit are the most lucrative crops. Every country will have its distinctive products. To cultivate these for the support of the schools will mean a large reduction of operating expenses."

(5) *Night Schools.*—Nowhere in all our educational program is there greater opportunity of rendering a real service to the community and of bringing those ordinarily outside the circle of our influence to an interest in our religious message than by means of night-schools. These schools may be very simply organized for teaching reading and writing and the elements of arithmetic and composition to young and old who toil with their hands during the day and who, as children, have been deprived of the most elementary education. Two or three volunteer teachers in a rented room in the central part of the city might serve as a beginning. Of course the better the organization and equipment the larger the influence of the school. One of these schools in Mexico gives some fifteen different courses in commercial, industrial and cultural subjects and stands high in educational circles of the state. Public school teachers and others interested in the education of the people will often volunteer their services if the teaching is given gratis.

A public reading-room can easily be maintained in connection with the classes. Such efforts begun in the most humble way may easily grow into movements of wide influence on the community at large as well as on the evangelical church. Much of the efficient educational work carried on by the Young Men's Christian Association is through the agency of night classes.

(6) *Correspondence Schools.*—While the Scranton schools have managed to secure pupils in various parts of South America and some of the mission schools report efforts to carry on this kind of education, it seems as yet to have accomplished little. "As a rule the student depends almost entirely on what he hears in the class-room rather than on doing any original work or on studying texts to any great extent." Correspondence school instruction for native preachers has had no full trial. Many think it would offer decided advantages.

(7) *Special Schools for Women.*—The discussion of this topic will be found in the Report of Commission V on Women's Work, to which the reader is referred.

(8) *Sunday Schools.*—A former missionary to Peru writes: "My own conviction is that the Sunday school is at the very center of the educational problem in Latin America. Education through day-schools, however widely extended, cannot alone raise the mass of illiterate folk in Latin-American countries to a higher intellectual plane. As the Bible Societies have been the pioneers in the work of evangelization, Sunday schools should be the pioneers in the work of education. Due to the magnificent work of the former, the best text-book, suited to all ages and conditions, is already in the hands of a great number of the people.

"The modern Sunday school originated in a noble effort to instruct neglected children in England when the religious life of that country was at a low ebb. Religious life in Latin America is not only at a low ebb, but is in danger of disappearing altogether before the prodigious advance of indifference and unbelief. Young and old who have the Bible in Latin America are sitting, like the Ethiopian eunuch, unable to understand it, unless some-

one should guide them. The Sunday school is ready to give that help. Both educated and uneducated Latin Americans are in need of it.

"Factors favoring religious education through the Sunday school are: practically free opportunity for the Sunday school everywhere, public officials generally being friendly, and the public attitude favorable; it is vitally related to the home life; parents and relatives are reached through the children; as in the home lands so in Latin America, it can prepare the way for the establishment of churches; day-schools also may follow where the benefits of Sunday-school teaching are seen and appreciated."

The newly appointed Sunday-school secretary for South America writes as follows of the needs of Sunday schools and the steps which may lead to their improvement: "It cannot have escaped the careful observer that the renaissance of South America is expressing itself in a hunger for education. It is not at all uncommon to hear popular orators declare: 'The temple of our national greatness is the public school. At no other altars will we worship. Our teachers are an elect priesthood that shall show future generations the way to greatness.'

"Since Christian morals cannot be taught through the public school, the Church and the Sunday school are the special institutions which seem to be providentially delegated to minister to the religious and moral needs of South America. Present day tendencies in education, among other things, are impressing these convictions upon us: (1) that education should fit one to be a good citizen, to be a happy and useful member of society; (2) that there should be systematically organized curricula dominated by this social aim.

"The graded system as used in North America perhaps cannot be applied in every detail among South American Sunday schools. It may, nevertheless, be adapted in part to conditions among those schools, and this partial application of the system will bring lesson material to the young convert which his mind will be able to grasp. However, the problem will never be satisfactorily solved until a competent committee with the Latin viewpoint

compiles and prepares a course of lessons based, perhaps, on the American graded system and suited to conditions among Spanish and Portuguese-speaking peoples. There should be interdenominational cooperation on the part of the different publishing houses on the field. The task is too great for any one denomination or for any one publishing house. Cooperation in this matter will be the key to success.

"There is imperative need that the teachers should be better trained. The picture is dark indeed if we describe the lack of preparation and fitness on the part of the majority of the Sunday-school teachers in South America. They seldom are required to have special qualifications. They are often chosen because necessity dictates and not because they possess any preparation for their work. The formation of teacher training classes in all Sunday schools is imperative. This will insure a higher type of teacher in future years. Any movement toward a scientifically conducted Sunday school may be expected to receive its impetus from the pastor. Any work for the improvement of the Sunday school must begin by arousing the pastor. The initial impulse in this direction must come from the theological schools. Every theological school should have a course of lectures on religious pedagogy, on child psychology, on the principles of teaching, on religious literature for children and on Sunday-school management. It would be advantageous if this department of religious pedagogy had charge of a Sunday school in which there might be practice in the art of teaching and where students might observe model classes. After such a training a pastor might be an efficient director of his own Sunday school and be in a position to reorganize the curriculum and to give his teachers invaluable suggestions in lectures or in personal interviews. Sunday-school institutes should be held at the annual meetings or at conferences of native pastors and missionaries. One day might well be set apart on these occasions when a Sunday-school expert would by means of a Sunday-school exhibit and by lectures bring the latest

and best ideas and methods to the attention of these workers.

"What has been done with unscientific methods and poorly trained workers in South America heartens us to believe that undreamed-of results could be gained with proper preparation. The Sunday school has been a factor in the growing life of these young republics. It is not uncommon to meet a senator or a representative or even a cabinet minister who in his boyhood days once attended an evangelical Sunday school, an experience which has left an indelible mark on the young statesman. To save South America, save her children."

3. THE WEAKNESS OF MISSIONARY EDUCATION

a. The Highest Standards Desirable.

Our correspondents agree in emphasizing the importance of following the best modern methods of instruction. Says one of them: "Whether the school is to emphasize primary, secondary, university or technical education, the curriculum, the methods, the standards of discipline, the general *esprit de corps,* ought to be better than in any other school of the locality. A mission can hardly afford to try to win its students to a higher plane of living, based on Christian standards, at a school where the discipline is bad or where the entire teaching body lacks enthusiasm for the welfare of the student and for the upbuilding of the school." The lack of good text-books in Spanish and Portuguese is spoken of as a hindrance to effective work, and it is recommended that the missions use their influence with large publishing houses to secure the translation of standard text-books. A good beginning along this line has already been made.

The importance of an adequate course of Bible instruction is felt. There is as yet no uniform practice among the missions reportable.

b. The General Lack of Endowments.

No mission school in Latin America reports any endowment. The support of the schools aside from the annual appropriations of sustaining Societies, must come

from their own receipts for tuition and board. This has been found to be a serious handicap. A school principal of large experience writes: "The problem of financing a mission school that is trying to make all expenses and at the same time to do honest work, to pay its teachers a living salary, to add to its equipment, and to provide healthful board, is no light one. There is but one remedy that I can see, and this lies with the supporters of our work in the home-base lands. When the mission school can count on sufficient endowment to pay its teaching force, at least, and when it is provided with adequate quarters which will not suffer in comparison with those of the great church and government schools, I believe that we who are in the school and are responsible for it, can begin to do our best work. A letter from a teacher who served faithfully a term of years in a mission school which has been able to pay all its expenses, says, with all frankness, that he believes that no such school should be expected to pay its expenses and that the financial problem is the real solution of all other problems in the school. More than one person who has studied the work of the mission schools in comparison with that of their well-equipped state and church competitors, has remarked that it seems almost miraculous that mission schools should have any students at all."

c. The Lack of Permanency in the Faculty.

It has been the custom of most of the higher missionary institutions in Latin America to engage young men just graduated from a college abroad for a term of two or three years. This leads to frequent changes in the teaching force. Experience shows that teachers should not be engaged for a shorter term than five years, while it is greatly to be desired that educational missionaries should go out with the purpose of devoting their lives to the service.

d. The Alleged Failure to Accomplish Their Religious Purpose.

The native Brazilian pastor, already quoted as dissatisfied with the results of missionary education, finds this

lack of success to be attributable to the following causes: (1) the use of methods adapted to Oriental countries; (2) the concealment of religious purpose in order to attract elements otherwise hostile; (3) compulsory attendance on religious worship; (4) the decided predominance of antievangelical elements among the students. He says further: "Religious instruction ought to form an integral part of the curriculum of a mission school. Under the present plan of these schools in Brazil, however, such instruction has been ineffective and often productive of a result opposite to the one desired. The cause of so unexpected a phenomenon we consider to be chiefly the predominance of the antievangelical element. Nearly all the students come from Roman Catholic families of wealth; the religious instruction which has the character of a propaganda produces in them an unfortunate reaction which not only tends to harden them, but also has an unfavorable reflex influence on their believing fellow-students. The result of this inevitable conflict, when the college tries to take its religious mission seriously, is more unbelievers, often atheists, for society and more apostates for the Church. If, however, the evangelical element rules in the faculty and is in a decided majority among the students, the contrary may be expected. In education, the environment or atmosphere is the main thing. Without this atmosphere frankly evangelical, the missionary institutions will continually beat the air. With it, the assistance of missionary education in the national propaganda is most valuable."

The remedy suggested by this native leader for the defects which he sees in the present system is contained in the following paragraphs: "The orphanage is the ideal opportunity for missionary effort. It offers ample scope in its benevolent activity, and better than any others, it reveals the charitable nature of Christianity, and interprets the purpose of the divine Master for the little ones. The orphanage is the most fertile field of all fields of evangelization, and the most efficient of all educational institutions. The religious orders of the Roman Catholic Church, especially the Jesuits, understand this and mul-

tiply lavishly their asylums for helpless infants. Unhappily the evangelical missions which work in Brazil have not entered upon a work so holy and so charitable.

"I believe that the great missionary colleges of Latin America can alone realize their noble purpose by developing into great orphanages and small evangelical colleges. From these colleges designed for the children of the Church will issue forth the leaders of the native work; they will serve as feeders to the theological seminaries, and will assist efficiently in the great problem of the native ministry. From these leaders and from a trained native ministry may come, in the providence of God, those who will conquer the higher classes and plant the gospel in the life of the nation."

Differing testimony comes to us, however, from others who point out the deep failure of some of the orphanages to develop their charges into efficient and moral assets to the Church and the community. This was due undoubtedly to the defects of their plan of education.

4. THE PROBLEMS OF MISSIONARY EDUCATION

a. The Need of Cooperation.

The need of cooperation between the various agencies engaged in education is keenly felt in many parts of the field, and the earnest desire has been expressed by several that the Panama Congress should make definite progress towards unifying and uniting the various forces now at work. Missionaries in Porto Rico report plans in successful operation. From Mexico comes hearty endorsements of the program suggested by the Cincinnati Conference, but the workers feel that progress in carrying out these recommendations has been slow, due in great measure, doubtless, to the distraught condition of that unhappy republic. In Chile definite steps are reported toward the coordination of all mission schools. In Brazil a project is under discussion whereby the higher institutions now at work shall be united into a Christian university.

One of our Latin-American correspondents who has had wide experience both in mission schools and as su-

perintendent of public instruction in a Mexican state gives the following reasons for cooperation: "(1) To avoid duplication of work. There are several places in the missionary field in which two or three missions are supporting schools which are doing practically the same work. The classes are small, especially in the upper courses. These schools could be united with a saving of one-half or two-thirds of the administrative expenses and with a marked raising of the standards of the faculty. (2) Our schools are at present without any connections with the Church, even when supported by the same mission Board. The isolation is such that many persons do not even believe that they form part of the same Christian Church. Many persons do not send their children to such schools because their work is not recognized by other institutions, and they are afraid to injure their children by placing them where they will not be properly prepared for their future work. It would be very advantageous if there could be a complete and well-connected system of evangelical schools, embracing the high schools, the college and professional as well as primary and elementary schools. (3) Experience has shown that many pupils, who begin their education in a missionary school, lose their religious convictions on entering some other school where religion is criticized and ridiculed. It is time that something should be done to retain the fruits of our educational work, and so keep our young people in the Church. The best way of securing this is to establish our own schools where our young people can finish their education and be made ready to take their places in society or in public life. (4) Missionary schools are generally isolated. In many instances the teachers working in the various missionary schools of the same city do not know each other, because the schools belong to different denominations. Few of these teachers have any intercourse with the teachers of the public schools or of other private schools. There is no exchange of ideals, no interchange of experiences, and not even sympathetic encouragement of one another. Good teachers tend to fall into educational ruts, to grow discouraged

and to become prematurely exhausted. Their work grows irksome and barren of results, whereas it should be increasingly pleasant and successful. (5) Our present missionary schools can do very little to standardize the selection and promotion of teachers, since they are employed, as a rule, in one school and in limited positions. A teacher who seeks promotion has to go to a government school and is lost to the missionary enterprise. A well-organized system of schools would offer an opportunity for promotion to every good teacher who is wide awake and ambitious to improve. (6) Very little work has been done so far in the way of original investigation of educational or religious problems, but great opportunity exists. To develop this someone must be in the field who can direct such work. Our teachers are ready to render important service of this sort if they are given a chance. (7) No educational specialists have as yet been developed, notwithstanding the need and opportunity. Only a reorganization of our schools into a complete system can develop them. (8) The question of text-books has been annoying principals and teachers of our missionary schools for years. The only way to secure the best selection of text-books is to combine the experience of all the missionary educators of one republic or even of several. (9) In Latin America the Church has always presented a solid front. When Christianity is mentioned, people in Latin America naturally think of a great and united Christianity. Our denominational work in missionary fields has developed a large number of different churches without much unity. Our missionary schools are not only unconnected as between denominations, but are often unrelated to other schools of the same denomination. The people naturally have very little respect for such schools. Organized into one organically adjusted system they will command respect, and be far more efficient. (10) Under the present organization of our schools, it has been impossible to spread new ideas, to work for new methods of teaching or to do much for the betterment of teachers. With a proper organization of all our missionary schools, many ways of

awakening our teachers, of encouraging them in their work, of helping them in the solution of their problems, of imparting new views and new ideas, would become available."

b. The Question of Coeducation.

No other topic has shown greater diversity of sentiment among our correspondents. One says without reserve: "Coeducation is impossible in Latin civilizations." Others are strongly of the opinion that a method so contrary to the practice of Latin-American countries should not be attempted at present. A correspondent writes from Chile: "The mission school in Spanish-speaking America that would attempt to inaugurate the system of coeducation would, in the judgment of the writer, be incurring a grave risk of bringing down on itself a public condemnation which would destroy its influence, and of fostering conditions that might result disastrously for the moral life of the institution."

On the other hand, reports come from other quarters which show that with careful supervision it is quite feasible in some localities to teach boys and girls in the same classes. A Mexican missionary writes: "The problem of coeducation is attracting considerable attention, not only in our mission schools but in the state schools as well. Here in Chihuahua we have tried it in a limited way and all connected with the school feel highly satisfied with the results. Personally, this meeting of the boys and girls in the classes seems to me to bring an element into the lives of these young folks that is highly desirable."

Another correspondent declares Palmore College (Methodist Episcopal Church, South) has had twenty-four years of very successful experience in coeducation. In consequence of this demonstration the State Board of Education introduced the plan in the state schools of the capital, besides putting the model school on the same basis.

Coeducation has been a feature of the work in Mackenzie College for many years. It is carried through the high school with excellent results. The principal of a

coeducational institution in Porto Rico writes: "It is a common belief in Latin America that boys and girls cannot be associated in school life without grave and serious trouble resulting therefrom. This is a great mistake. In our institution here in Porto Rico we have never had the slightest indication of the abuse of this association. This can be true, however, only where the standard of faith and practice is the Bible, where Christ is the model and where all recreation, work and study are done as a service rendered to God. The student must seek to have the divine direction in order that he may glorify God in everything that he does. Do not think for a moment that the students here are saints. They are far from that, but in their failures they learn how to remedy their lives, and grow stronger with each failure. The boys have the highest respect for the girls at all times. I feel that did our institution do nothing more than teach young men the proper respect for womanhood we would be doing a tremendous service for the kingdom of God."

c. The Employment of Non-evangelical Instructors.

There is general agreement that the ideal arrangement for mission schools would be to have none but active Christians on their staff of teachers. The exigencies of the service, however, have often made it apparently necessary to call in others. We give several extracts bearing on this topic. The first two express the views of native leaders in Chile and the Argentine: "I consider the practice perilous and only to be admitted in special cases, and then only with the distinct understanding on the part of such teachers that it would be dishonorable for them to spread anti-Christian ideas among our students." "This is a subject which is quite complex. Possibly it would not be desirable to make a fixed rule. The employment of teachers of undoubted fitness, whose sympathy with the work is beyond question, ought to be of advantage to the cause. There are some of excellent gifts as educators who have not yet reached the degree of faith shown by others."

"Our mission has employed many non-evangelical teachers, some with most excellent results. On the other hand, it was once called together to consider the question of employing such teachers when one non-Christian employee was exerting a more or less detrimental influence. It is highly desirable that our young people should have strong, winsome Christian leadership."

"No hard and fast rule can be laid down concerning the employment of non-evangelical teachers in mission schools, but it is easy to set up an ideal toward which to work. Few schools, especially among those doing work above grammar-school grades, will be found that have not been compelled, at one stage of their history or another, to employ teachers who were not professing Christians. This will be found to be especially true in countries where mission work is in its initial stages, and in sections far removed from the centers of native church work. But while all schools may have to depend at times upon the services of non-evangelical teachers, experience clearly shows the necessity for a corps of teachers in full sympathy with the principles and practices of the Christian life for the sake of spiritual atmosphere so necessary to the accomplishment of the purpose in view. Happy the man who can gather about him a corps of devoted fellow Christians as helpers in winning the pupils for Christ and in training them for service in His Church. Fortunate the school in which the teaching force is a unit in devotion to Christ as well as in devotion to learning."

"Most of the missionary schools with which I am acquainted employ non-evangelical teachers, nor does it seem to me a bad thing. In the beginning and even until now in most places it has been necessary because there were not missionaries enough to do all of the teaching and evangelical helpers among the natives were also lacking. I do not think the proportion of non-evangelical teachers should ever be very large in any school, but one or two in a school of eight or more teachers has the good effect of showing that we are not narrowly sectarians and also gives the missionaries an opportunity of

contact with and perhaps influence over the more cultured natives who as yet have not been reached by our churches. Of course it goes without saying that these non-evangelical teachers should be chosen for character as well as for learning."

"It is often necessary and generally advisable and beneficial for the work to employ some such teachers. To do this is good for the teachers, for the institution and for the country. The headmaster or mistress is always the directing and determining factor, not the class teacher. All work of a distinctly spiritual type, as distinguished from the general Christian moral tone of all the teaching and atmosphere, should be solely under the charge of the head of the school. Non-evangelical teachers can be gradually transformed into sympathetic enquirers and thus gently be led to Christ."

d. Compulsory Attendance at Religious Instruction or Worship.

Many institutions report little or no difficulty in the matter of required religious instruction as a part of the curriculum. On the other hand, we have the following opinion from La Paz, Bolivia: "Students should not be compelled in any way to take part in or to attend evangelical services. Evangelical Christianity thrives on goodwill and practical friendship, not on force. Boys in the priests' schools go to mass so much that the patches on their knees become their trademarks. These boys become the bitterest enemies of the Church. Their hearts become as calloused as their knees."

e. The Acceptance of Government Subsidies.

In many of the countries represented in our Report this is only an academic question, as there is no disposition on the part of the government to give financial aid to mission schools. The advantages and disadvantages of accepting government aid may be summarized from the papers of our correspondents as follows: Among the advantages are: (1) official recognition gives the school a desirable moral support; (2) the increased means makes increased work possible; (3) access is often

given to well-equipped government libraries and laboratories; (4) a stimulus is imparted to the mission school faculty, since government rewards for merit and for long records in teaching are in some cases open to the teachers in pensioned schools as well; (5) inasmuch as in some schools which are subsidized a certain official supervision is maintained, students from such schools are accepted into government schools without previous examination. Among the disadvantages to be noted are the following: (1) In parts of Latin America there exists a deep-rooted prejudice against any seeming union of church and state; (2) subsidized schools may suffer from changes in public administration, inasmuch as in Latin countries education is not freed from politics; (3) a certain degree of independence usually is sacrificed when a school accepts government subsidies. In any case, where schools are not self-supporting, the bulk of financial support must come from an organized religious body, not from individuals, as that would be too precarious, nor from the state, lest the school be completely secularized.

The principal of a successful school in Brazil writes of experience in connection with that institution as follows: "The Lavras schools have received for several years small subsidies from the state and federal governments. The subsidy from the state government, if it can be called a subsidy, comes to us in the form of maintaining twelve boys in the school, for whom the government stands *in loco parentis*. The amount paid by the government for these boys is more than we charge for the annual privilege of the school, but it is hardly as much as would be paid at first-class colleges and preparatory schools in the United States, and is less than is paid for a year's study in schools of similar grade to ours in other parts of Brazil. Our large subsidies—received for one or two years—came from the federal government, and were especially given to aid in the equipment of the agricultural school that forms a part of our educational plant at Lavras.

"These government subsidies do not interfere in any way with the positive evangelical character and the ag-

gressive Christian spirit of the school. The character and tone of the institution is definitely established, and the government subsidy does not affect them. Our attitude has always been uncompromising on this point. Everybody knows what the school stands for. Those concerned in the matter understand clearly that if our receiving the subsidy meant the surrender of the character of the school, we would at once decline the proffered aid. The boys sent to us by the government are as fully under the discipline of the school as any others. If they misbehave or neglect their work, they are sent home. They are required to study the full course of Bible instruction taught in the school and are expected and required to attend religious exercises in school and church. No question is raised on this point. During the school year of 1914, four of the twelve boys sent us by the state government made public profession of their faith, and at present two of them are among the most earnest Christian workers in the school—one of them the leader of the student body. One of the boys sent in 1915 is the son of a Protestant family."

CHAPTER VII

JUDGMENTS AND CONCLUSIONS

Having given in Chapter V the survey of the facts concerning missionary education in Latin America and in Chapter VI a consensus of the opinions of missionaries, we pass now to the conclusions of the Commission itself.

1. THE NATURE OF EDUCATION

Children grow into the likeness of those with whom they live. The family, the community, the church, the state, all impress themselves upon the growing members of the social group. On the contrary, most individuals resist some of the influences brought to bear upon them and a few exceptional ones are able to modify or to reform the ideals and practises of their fellows. This interplay of the will of the individual and the will of the social group, this interaction of a person and his environment, is the process of education. Education is the formation of habits, the acquisition of knowledge, the development of character—all these and more according to the needs and opportunities arising from the process of adjusting a person to his environment.

2. THE AIMS OF EDUCATION

When the family, or an institution, or the state sets up standards of excellence and undertakes to train the young in conformity therewith, then is the beginning of instruction; and when instruction becomes organized and wide-spread we have schools and school systems. The

aims of education may be as numerous as the individuals to be educated and the institutions which require support. The extreme of individualism permits each one to be a law unto himself; but the lesson of history is that when each man does that which is right in his own eyes the people miserably perish. Conversely whenever society imposes its will arbitrarily upon the individual personal liberty vanishes and all social progress is checked. The ancient Hellenic state furnishes the classic example of freedom overreaching itself, and Egypt is a type of relatively high but stagnant civilization lasting for thousands of years because of the subjection of the individual to an autocratic government.

Modern thought seeks to find a balance between liberty and discipline in education. No man can live unto himself alone; he needs the protection and competition of his fellows for his own best good. Civil order and social stability are founded in custom and law. The law which must be obeyed arises from the necessity of each respecting the rights of others and is embodied in the precepts of the Golden Rule. The ideal is the attainment of liberty under law when the liberty sought is consistent with reasonable law. Mental and spiritual fellowship among men, mental and spiritual initiative and independence in the individual constitute its goal.

3. THE METHODS OF EDUCATION

The methods of education are conditioned by the nature of the persons to be educated and the ends to be attained. Age-long experience shows that the way to make a man wholly obedient to authority is to break him in as the ox is broken to the yoke—having shown him what to do, compelling him to do it until the habit is fixed. So the child learns his mother tongue, the apprentice his trade, the churchman his ritual, the soldier his manual of arms. It makes hard things easy and pleasure comes from following the beaten path. It deals with the good and the bad alike, building up or tearing down character with equal facility and with unerring precision. Thus obedience to the authority of the state, the church and all forms

of institutional life becomes second-nature, and the individual subjects his will for good or ill to the will of his master.

At the other extreme is the method that seeks to assure the individual the greatest possible freedom in developing his own personality. The child may learn what he pleases and find his own way of doing it. Liberty may run into license, but on the chance that a genius may arise there shall be no abridgement of the right of any individual to shape his own future. Such an atmosphere develops inventions and innovations, creates art and literature and science, breeds giants to serve a progressive civilization, but it also germinates the seeds of anarchy and ripens a harvest of privilege and plunder and greed.

Most differences in methods of teaching and in the administration of schools arise from differences in emphasis on the ends of education. When discipline is emphasized the trend is towards a centralized system of schools controlled by a hierarchy of governmental or ecclesiastical officials, a narrow curriculum for the masses and specialized schools for the favored few that are destined for leadership in church and state, and a repetitional or catechetical method of instruction. Formation of habit and training the memory are chief desiderata. When personal liberty is emphasized the individual has a choice of many schools, many teachers, many curricula. He is invited to use them to his own perfection. Every lesson is a task in meeting a real situation; every problem is a test of his powers of observation, initiative and self-reliance; every success an achievement making for intelligent self-direction. The end towards which he strives is usefulness in a world that has need of men who can see things straight and see them whole.

4. THE PURPOSES OF THE MISSIONARY EDUCATIONAL ENTERPRISE

In stating the aim of missionary education it is necessary to recognize a threefold distinction, defining, first, the purpose of the missionary enterprise in general; sec-

ond, the particular aspects of this general purpose which are sought to be attained by all mission schools in common; and third, the specific educational aim of a particular school or class of schools.

The purpose of the entire missionary enterprise is to "make disciples of all nations"—to raise up in every nation a truly Christian people, nourished by all the fellowships and institutions of a self-propagating Christian civilization, and living in mutually helpful relations with every other people. To this end schools are an indispensable means.

Consistently with the general purpose of all missionary work, the ends which all mission schools are adapted to achieve and which they may legitimately seek to attain are four:

1. The bringing of children and youth under influences by which they may be led to adopt the Christian principles of conduct and to become disciples of the Lord Jesus.

2. The upbuilding of the Christian community, through the increase of its intelligence and effectiveness, and the development of Christian leaders of spiritual power.

3. The permeation of the community at large with the highest Christian ideas and ideals, making for the application of these ideals to all phases of human life, and for the creation of an atmosphere favorable to intelligent and sincere Christian discipleship.

4. The provision of an opportunity for the natural and spontaneous expression of the spirit of Christianity in its care for all human welfare.

5. THE ESSENTIAL OBLIGATION AND EMPHASIS OF SUCH WORK

a. The Obligation of Efficiency.

But neither the general aim of all mission work nor the specific aims of schools as such can release any school from the obligation clearly to define and faithfully to pursue its own definite educational purpose. It must

always do what it purports to do, although the educational institutions of the home lands may not always answer to such a test. As the fact that a hospital owes its existence to a Christian motive and purpose in no way diminishes but rather enforces its obligation to help the sick efficiently, so a missionary school must, all the more that it is a mission school and not a commercial enterprise, hold firmly to its purpose to give exactly what it professes, whether training in domestic science, in agriculture, or for the ministry. Otherwise it is a sham and not truly Christian. From this point of view the only difference between the direct aim of the missionary schools and the aim of the efficient schools of the same type anywhere lies in acting upon the deep conviction, shared by all Christian schools, that an adequate education of whatever type must be a training of the entire man, and hence must rationally include as an integral part of it moral and religious training.

b. A Strong Ethical Emphasis.

Unless education reaches the sources of action, influences the ideals of living and issues in nobler lives and a better ethical condition of society it has not achieved the proper ends of education. This is the growing conviction not only of Christian men as such, but of intelligent educators of all religions. Much more, therefore, ought it to dominate all missionary education. Whatever the specific purpose or type of a school, neither from a Christian nor from an educational point of view can the ethical element be omitted. Whether we consider the welfare of the individual student or the indirect effect upon the community, no school can fail to use its best endeavor to see that every student leaves it with high ideals and with purposes which ensure his being an elevating influence in the community of which he shall be a member. In any land the most beneficent thing any school can do and the most impressive exhibit it can make on behalf of Christianity is to produce a higher order of human life than has previously existed. This cannot be done unless in the fundamental aims and plans of the

school and in the execution of those plans the ethical idea receives distinct and constant emphasis.

Whether direct religious instruction, involving perhaps an interpretation of Christianity from a denominational or evangelical point of view, be required or optional, and whether it be given in school hours or outside, the cultivation of character by whatever means may be in a given case wisest and most effective, should always be included in the purposes of a mission school.

But the Commission is constrained seriously to raise the question whether religious instruction should be compulsory in schools of the grade of the liceo, or higher, which are open to pupils from the community at large. It is at least worthy of consideration whether a much better moral result is not achieved when courses in the Bible and in religion, of a quality attractive to students, are offered as electives than when attendance upon the courses is made a condition of membership in the school.

6. THE SCOPE OF MISSIONARY EDUCATION IN LATIN AMERICA

a. Three Basal Principles.

While the question is so complex and the local conditions so varying that it is inexpedient to propose any hard and fast rules which will apply to all parts of the field, certain general lines of policy may be indicated for the guidance of the various authorities interested.

(1) *Educational Scope Depends Upon Educational Purpose.*—The scope of missionary education must be determined by its purposes. These, already defined, pertain on the one side to the development of a vitally Christian community which shall be a leaven of spiritual life in the midst of the nation, and on the other to the permeation of the community at large with the highest ideals of life, and to the promotion of its general welfare. It must be the task of the missionaries on the field and of the Boards which they represent, as being more intimately acquainted with the conditions under which they are working, to decide.

(2) *Missions Not Responsible for National Education.*—It is not the function of the missionary Societies to create a complete system of schools adequate for the education of the whole people, or to cope with the whole problem of illiteracy among the Latin republics. This must be the task of their own governments and people, and the successful working out of the problem in its entirety is theirs, not that of any group of foreigners. A distinct problem, however, is the necessity of removing illiteracy in the evangelical communities. Here there is a general, urgent need of financial and administrative cooperation of the foreign Societies and their representatives until the native Churches are able to sustain their own parochial schools.

(3) *Their Function that of Standardization.*—In any case of need it is far better to show *how* to meet it than to relieve it ourselves. The missionary Societies, therefore, should aim to make their schools models in every respect, worthy of imitation by the state and by the native Church. More of permanent value is to be accomplished by a few central schools, adequately equipped and manned, than by a larger number, weaker in efficiency, scattered over an extensive area, attempting to reach the immediate needs of their respective neighborhoods.

b. The Resultant Policy.

(1) *No Needless Competition with the State.*—The principles formulated above limit the field of missionary ocupation. The attempt should never be made to duplicate what is being well done by the government schools. The temporary character of all mission work by foreigners should be kept in mind. Their great object should be to develop native agencies, and, as soon as consistent with permanency of results, to withdraw from the control and direction of native forces.

Under this understanding theological training will fall to the Church, while in most parts of Latin America missions will be relieved from the need of establishing medical schools, owing to the excellency of the existing

schools. Normal and industrial schools will frequently be called for.

(2) *Every Type of School Permissible.*—There is no type or grade of school which it may not be necessary under certain conditions to establish. Normal, professional, technical, industrial, or agricultural schools may be included in the proper sphere of missionary effort. On the other hand, there is no type of school which can be considered as under all conditions essential to the missionary enterprise. Adaptation to the situation must determine in all cases what schools shall be maintained.

(3) *Recognition of the Educational Policy of the State.*—It is of the highest importance that the schools maintained by missionary bodies should be so related to all other schools in the country, especially those maintained by municipalities and by the state, as to make the largest possible contribution to the welfare of the country and the progress of religion. To this end missionary schools should be organized as nearly as possible upon the same general system as the public and national schools. It is no part of the missionary enterprise to import into Latin America the school systems of Europe or the United States. The following scheme of general education is suggested as likely to be useful:

Primary, four years, ages, 6-9.
Elementary, three years, ages 10-12.
Gymnasio, colegio or liceo, six years, ages 13-18.
University, three years, ages 19-21.

In some places there may be as yet no call for the higher part of this program, in others the lower may be dispensed with. The curriculum should follow that of the national schools, in so far as this can be done without the violation of sound educational principles or the sacrificing of educational efficiency.

(4) *Maintenance of High Standards.*—The equipment, educational ideals and methods of mission schools should always equal those of the best government schools, and wherever these are low, should surpass them. Better a few schools well maintained than a multitude of low grade. It should never be true that a child

receives a poorer education in a mission school than could be had in a national school in the same location and conditions. The attitude of the mission school toward government education should always be that not of opposition but of friendliness and helpfulness. This spirit may be expressed in acts of friendliness towards the teachers in national schools and in setting an example of efficiency worthy of imitation. Rejoicing in all that is good in other schools, the mission schools should be always ready to acknowledge and emulate it. The mission school will in one respect differentiate itself from the majority of national schools, *viz.*, in the maintenance of a positive Christian atmosphere and the conduct of religious instruction. With a few teachers of noble personality and the power of begetting character they can revolutionize a people, transforming its life.

(5) *Supplementing the National Need.*—The evangelical communities should not needlessly duplicate the elementary schools of the government. Separate evangelical schools will be called for when the public schools are deficient in number or in the quality of instruction offered, or where their moral atmosphere is low. When such schools are established, they should be of such quality as to serve as models, in localities where they are needed.

(6) *Upbuilding the Evangelical Community.*—The native churches must have schools where their members can receive adequate training in any direction required to fit them to become leaders, or to train them successfully for their chosen vocation in life; and in the spirit of Christian philanthropy, model schools should be established, wherever needed to stimulate similar activities on the part of the government.

(7) *Vitalizing the Educational Process.*—The subjects of study, the content of these subjects and the methods used in presenting them are determined by the conception of education which is accepted. Traditional subjects as traditionally organized and traditionally taught may or may not secure the desired results. The danger that formalized educational results only will be obtained

is a constant one with educators everywhere. It is recognized as peculiarly a limitation of Latin-American education in its scientific aspects as well as in its moral and religious aspects. How difficult, then, is the task of the missionary educator who seeks to embody in the conduct of children these social values which are universal but are expressed in terms of an environment novel or foreign to himself. Such teachers, however, should be missionaries of a vitalized and vitalizing education as well as of religious truth and moral ideas. They must be, or the education given is a sham. Subjects of study should represent essential human values, existing social processes; the content of these subjects of study should be drawn as far as possible from the environment, physical and spiritual, of the children taught; these social processes should be possible of incorporation into the activities of the child; such education should prepare him, not for escape from his environment, but for such life in his environment as would better it for others as well as for himself; the methods of teaching should be such as to affect genuinely the conduct of the child so as to incorporate into his experience the ideals, processes and values sought. Thus only is character formed, and character-forming education is the only true education, religious or secular. Thus traditional subjects may often give way to novel or to practical ones or to school activities which have little of the traditional formal organizations, and traditional methods may give way to those which have local or individual validity alone.

7. THE SCHOOLS WHICH ARE PROPERLY EVANGELICAL AGENCIES

a. Elementary Schools.

The evangelical agencies at work in Latin America should, for the present, establish elementary schools for the following reasons:

Their almost uniform success has already been proved; their function is closely allied with evangelical aims, for

they bring a simple and practical message to both pupil and parent; they are the least expensive of all educational enterprises, involving small rent and minimum teachers' salaries, while the maximum of self-support is reached through the moderate fees willingly paid. Elementary education is most neglected by both church and state in South America; the rank and file of church membership is recruited from the poorer classes, but always more readily where there is a school.

If native leadership of the higher type is to be developed, a primary education should be provided for all the children of the Church. Only so will it be possible to secure the material for further training. In the present stage of the work in most of the Latin lands, no contribution from abroad is of greater importance than this.

The real contribution of such schools depends largely upon the consecration, culture and prudence of their directors and instructors. Evangelical schools ought to equal the work of the ordinary state schools and in addition should give to all their pupils a thorough training in the fundamentals of the Christian life and so furnish a basis for Christian character and activity.

b. Industrial or Vocational Schools.

While the first business of education is to give right conceptions of life, and to instil principles which assure the living of a life worth while, yet every man should be trained to do well some particular thing. One of the problems to-day demanding solution is the combination of the cultural and vocational in education. There are higher educational values in certain specific training for definite work than many culturists admit, and there is more need of training in the humanities than many vocationalists appreciate. A subject is not necessarily non-cultural, because it is useful. In projecting a system in a comparatively new soil such as we have in the Latin-American countries, we have a great opportunity for devising a proper combination of the two. Indeed, the economic independence of the Church may in some regions depend on its members receiving a training in some form

of remunerative industry. In such a case not only may the development of industrial schools be a legitimate form of missionary effort, but it may even fall to the missionary to face the whole problem of improving the economic condition of the community, beginning with the Christian elements of it, and to lead in the solution of the problem.

c. Schools for Ministerial Training.

(1) *Such Schools of Great Importance.*—No part of the missionary task demands more consideration than the discovery and training of the men who, coming from the Church itself, are to constitute its ministry. It is a commonplace of missionary conviction to-day that though the Christianization of any land may begin from without, it can be brought to achievement only by men of the country. It is, therefore, a notable day for any mission when, from the Church that is the product of its efforts thus far, it begins to create a ministry which is eventually to lead that Church in the task of Christianizing the land.

While it may often be necessary to begin the work of training men to be preachers under private instruction, the time has come, or is near at hand, in all the lands of Latin America when this work should be done in regularly established and properly maintained schools.

(2) *Their Instruction should be Thorough.*—Every such school should aim at imparting, first, a knowledge of those facts of which the young minister will need to be possessed at the very outset of his ministry and second, methods of thought and study which he will be able throughout his ministry to employ, and by which he will be prepared to deal with the situations that he will meet and constantly to increase his knowledge and his effectiveness as a Christian minister. It is of far greater importance, for example, that he be thoroughly trained in a method of Bible study which it will be practicable for him to follow with ever increasing thoroughness and success than that he acquire a certain store of knowledge in any field without knowing how to acquire more. Yet the employment of such a method will itself demand the

acquisition of a certain store of knowledge, and the two elements must therefore be combined.

(3) *The Goal an Efficient Ministry.*—It is clear that the range and extent of studies should be carefully adjusted to the existing situation, and with strict reference to the fact that the object sought is the creation, not of a scholar-class, but of an efficient ministry. In many countries at least the Church is drawn largely from the so-called laboring classes, and from these therefore the minister must come. This fact creates a double necessity, *viz.,* that the minister shall be so trained as, on the one hand, to be able to commend his evangelical message to the more intelligent elements of the community, and, on the other, not to lose sympathy and touch with the church membership, but on the contrary to be by his education the better prepared to minister to their needs. An ignorant or untrained ministry can never command the allegiance of educated people; but neither will relatively uneducated people consent to follow a minister whose education has put him out of sympathy with their experience and points of view.

(4) *The Curriculum.*—The study of the Bible in the language of the country (Spanish or Portuguese) should have a large place. The specific object should be to impart a knowledge of the contents and teaching of the most important parts, and a method of study which it will be possible for the student to continue to employ. Instruction in the original languages will rarely be desirable at the present stage of development.

To the study of the Bible should be added in such measure as circumstances permit systematic theology with special reference to those aspects of Christian truth a clear apprehension of which makes for an effective ministry, church history, apologetics, practical theology, including homiletics and pastoral duties, public speaking, religious education in its most necessary and practical aspects. Vocal music and, for those who can profitably take it, a course in instrumental music sufficient to enable them to play ordinary church hymns, will be found very profitable.

In the case of students whose preliminary training has been deficient, and where it is not yet expedient to demand these studies as conditions of admission to the theological school, some instruction in general history, psychology and elements of physiology and hygiene may well be included.

(5) *Gifted Instruction in the Bible and in Apologetics Vital.*—In no subject is it it more necessary to provide thoroughly competent instruction than in the Bible. This holds even for advanced theological schools in North America. But it is, if possible, of even greater importance in schools whose students are largely men of limited preliminary training and intellectual preparation, and who will serve congregations of like character. With such, biblical forms of thought and language find a more ready acceptance than even the same ideas expressed in other phraseology, and the relation of Christian truth to modern scientific or philosophical thought is of relatively little significance and often worse than useless. Moreover, in a land where the Bible is a forbidden and largely an unknown book, it is of special importance that the teacher of the future national ministry shall open it up for the people, lay before them its unspeakable riches, and put them in the way of making efficacious use of it in preaching, teaching and pastoral work.

The teaching of apologetics will call for special and careful preparation. The aim should be to prepare the pastor to deal with the problems which his own thinking and his practical experience in the ministry will bring to him. Modern thought really or seemingly hostile to religion has found its way into Latin America and is filtering down to the less educated classes. Pastor and teacher ought in the seminary course to be put in the way of being able to deal with the questions it raises, not so much, however, by an elaborate study of these, for which there can scarcely be time, as by acquiring a firm grasp upon those aspects of the Christian religion and experience which will enable them firmly to hold and effectively to present the corrective truths. So also, while

a polemical attitude toward the other faiths is by no means to be recommended, the leaders of the evangelical movement must evidently have some understanding of the doctrines and practice of the Roman Catholic Church and be able to give a reason for the faith that is in them.

(6) *Practical Training and Spiritual Stumulus Important.*—Not only should biblical and theological teaching be practical but the training of the new worker should not be considered complete unless he has had actual experience in the field of Christian effort under adequate supervision. This may be had under the direction of one or more members of the faculty, or if the plan be more feasible, under the jurisdiction of the proper officer of the church to which the student belongs. A course of eight or ten months' study with certain times every week set apart for this work in the field is one way of carrying out such a plan, another is a six months' course each year with the effort largely concentrated on study and a six months' period largely concentrated on active service.

The training should be so permeated with the spirit of Christ as to constitute a profound spiritual preparation for the duties of Christian service. There is reason to fear that in many seminaries more attention is given to the intellectual preparation necessary for good sermonizing than to the leading of students into the secrets of access to God, the source of all power and efficiency in the service of Christ. The effects of this are seen in many pastors who have been made intellectually acute, but who are comparatively barren in spiritual results.

(7) *Union Schools of Theology Desirable and Practicable.*—Wherever practicable the several Societies working in the same region should maintain union schools, separate classes for different denominations being provided only on subjects on which these denominations hold differing and distinctive views. But whether in union or in denominational schools no undue emphasis should be laid on those doctrines which distinguish the evangelical denominations from one another; the most vital truths of religion are held by all in common and in the face of a national Church that finds in denominational divisions an

argument against their common message it is inexpedient to weaken their testimony and influence by any emphasis on their differences not absolutely demanded by fidelity to sacred conviction.

d. Sunday Schools.

(1) *Their Community Values.*—Long experience has shown that the Sunday school has both broader possibilities and severer limitations that has the day-school. In the popular mind, its curriculum is as yet more restricted, but in its social program and in its possibilities for adapting itself to all classes and to all ages it is even more elastic than the day-school as ordinarily conceived. If properly utilized, the Sunday school may furnish a ready point of contact between the teacher and the pupil and his home. The standards are less intellectual, and more moral and social than are those of the day-school. It compels attendance only by its power to interest and to make vital and attractive its instruction and the atmosphere it creates.

(2) *Their Educational Deficiencies.*—One weakness of the Sunday school is its failure to maintain adequate standards for those who do its work as officers and teachers. Their lack of preparation, their want of pedagogical knowledge and of broad conceptions of religious truth and of the finer values of order and of beauty in worship and in music, are all stumbling blocks in the way of making the Sunday school a real educational force. But Sunday-school leaders have caught this vision, and many agencies are at work to remedy these defects and to utilize all the forces of modern educational technique in this task of religious and moral training.

(3) *Their Two Great Needs.*—The most important need among many to make the Sunday school take its true place in the program of Christian education for Latin America is the training of native leaders. This training must include on the one hand a knowledge of the Bible and the Christian religion, and on the other the principles and methods of religious education. Perfunctory outline

courses on so-called "teacher training" will be of inadequate service here. Departments must be maintained in all the seminaries for imparting the methods of religious education to the ministers who must be chiefly relied upon to introduce these into the churches. City training schools or union normal classes might be established in the larger centers. Wherever possible, institutes or short courses of a popular nature with the ablest staff of teachers obtainable should be given for select bodies of local Sunday-school workers.

The second need is for a more adequate literature for the work of religious education in the native languages. Text-books adapted to the stage of advancement of pupil and teacher cannot indeed insure good teaching, but they make it possible when otherwise it would be quite unattainable. It is imperative to carry forward what has already been begun in this direction.

The curriculum for adult classes should be studied with reference to the possibilities and needs of the Latin-American field, and text-books should be provided for use in training for Christian citizenship, social service, and missions, and for the study of the Church's various problems.

(4) *Their Real Objectives.*—A more comprehensive grasp of the whole modern Sunday-school program in all its educational and social possibilities is needed by all evangelical pastors or workers. Better training in religious educational methods and a body of strong, inspiring Sunday-school literature would go far to furnish the new vision needed by the workers as they face their important undertaking. But there are certain broad attitudes toward the educational work of the Church that need special emphasis at this time. Just as public school experts have been discovering that the school exists primarily for the child and not for the text-book or for the subject as formally taught, so Christian workers are awakening, even though slowly, to the fact that the church school which meets on Sunday exists for the pupil, and achieves its purposes when it leads old and young to a truer and higher view of life and to a more adequate

expression of its finer meanings. Every part of the Sunday-school service and environment should contribute to the total impression made upon the pupil, whether it be physical equipment, adequate programs of worship and of music or the orderly conduct of the school in such a way as to produce a total impression of harmony and of the spirit of reverent, joyful service.

A wider and more efficient use must be made of the Sunday school and of its departmental activities in Christian propaganda. In Latin America these possibilities of the Sunday school have not yet been appreciated or utilized to any considerable degree. There is no more effective evangelism than the educational work of the Sunday school. Nothing leads more certainly to a trained and responsive church membership. Great emphasis needs to be laid upon the value of adult class activities, of the home department, and of the cradle roll in gaining access to homes not in touch with active Christian influences. Careful grading of classes and the stimulation of annual promotion exercises are matters well worth time and effort in bringing the schools up to standards of modern efficiency.

The modern Sunday school will make more general the idea of normal and natural growth into the Christian life and experience. Emotional crises are opportunities, not goals. The early years of adolescence, with their new and enlarged outlook upon life and their wonderful mental and physical changes, should be made use of to press home upon the pupils their privileges and duties in the Church of Christ. Their entrance into full membership should seem to them a natural step and should be attended by such ceremonies as will lend impressiveness and dignity to so important an occasion in their young lives and in the growing circle of the Church's influence.

e. Normal Schools.

If the necessity of the thorough training of candidates for the Christian ministry deserves wide recognition among those engaged in mission work, the need of an equally thorough preparation for Christian teachers

should not be overlooked. Their character and ideals will very largely determine what the real results of education will be.

(1) *The Importance of Christian Teachers.*—It is a well-established principle of missionary policy that the evangelization and Christian education of any nation will not be effected through foreign agencies working alone. The type of Christianity finally evolved will be the resultant of native forces more or less deeply affected by the influences from without. Latin-American Christianity must be established and propagated by Latin Americans. To accomplish this, it should be the definite aim of all concerned adequately to prepare the native leaders under whose direction the native Church will assume its true proportions as a nation-wide institution to embrace all classes of society.

The Christian preacher and the Christian teacher should go hand in hand in this great work of bringing in the kingdom of God. We believe, therefore, that the establishment of normal schools is of the same order of importance as the founding of theological seminaries, and that the training of Christian teachers should be no less thorough than that of preachers and pastors.

(2) *Their Training a Fruitful Field for Cooperative Effort.*—Teacher training appears to be a field where cooperation between the various denominations at work might be carried out with the least possible objection. We therefore strongly recommend the establishment in strategic centers of four or five normal schools with the best equipment and the best facilities obtainable. These schools should be administered by joint commissions composed of representatives of the different Societies interested. These union normal schools might well be associated with the Christian universities which are so earnestly desired, and in some places could readily be the pioneers of the more varied courses to be founded later.

The large majority of the students in these schools would naturally be drawn from the young men and

young women of the evangelical Churches, few of whom can pay the expenses of their education. It is not to be expected that these schools should be self-supporting to any extent, unless located in the interior and combined with agricultural and industrial courses. While this plan has undoubted advantages, and is recommended by several of our most experienced correspondents, it seems preferable that the institutions we recommend should be situated in the centers of national life and that their students should not be so hampered by the necessity of paying their own way as to defeat the educational purposes of the school.

The financial support of these schools could be met by productive endowments. This method would seem by all means the best way, if attainable. The friends of Christian education who have so freely given millions of dollars to the schools and colleges of North America may find in the needs of their southern neighbors an equal opportunity for their philanthropy. An almost untried source of such aid is to be found in the large number of European and North American business men who have financial interests in Latin America. Their active cooperation in the work of education in these lands may rightly be solicited. Another method is that of appropriations from Board treasuries. Resources of this kind now scattered far and wide with only partial satisfaction in results might suffice for support of a few schools adequately equipped and entirely devoted to the complete preparation of Christian teachers for all parts of their respective lands. The establishment of the schools recommended need not involve the suspension of normal schools already in successful operation. These might become the feeders of the central schools, sending to them their most promising students for fuller instruction, while continuing to prepare as best they may the rank and file of the teachers needed in their immediate neighborhoods.

f. Institutions for Higher Education.

The regret is often expressed by missionaries that there are no Latin-American schools of "college rank."

While it is true that the American college with its four years' arts course has no parallel in the southern continent, it is a question whether it would be wise to attempt to transplant this system and to reproduce it in these lands. A better plan would seem to be to adopt the system already in use in Latin America and which has shown itself suited to its civilization, rather than to insist on one which is to be found nowhere else than in English-speaking lands. We would advise, therefore, that the development of higher education in mission schools conform in general to the system already in vogue, with its colegio or liceo followed by the university, but with the former so modified that its six years would correspond in general to the four years of high school and the first two years of college.

The lack of adequate preparatory courses has led to the general adoption of a five years' course in the government professional schools. Our suggestion would transfer all strictly preparatory subjects to the last two years of the gymnasial course, at the end of which the conferring of a bachelor's degree would seem not quite so incongruous as at present. This would lead to a three-year university course. It is much to be desired that to the professional faculties of medicine, law and engineering there should be added a faculty of education and a faculty of philosophy, giving a non-professional course in history, literature, sociology and philosophy.

There are two elements in the present situation which seem to emphasize the need of Christian universities in the leading national centers of Latin America: (1) The attitude of the vast majority of the students towards religion is indifferent or actively hostile. Their ideas of Christianity are based on what they have seen of the state religion which they have discarded as an active influence in their lives. Rationalistic and materialistic philosophies have replaced religion in their scheme of thought and life. The experience of the successful work of the Young Men's Christian Association among university students in the Argentine shows conclusively that these young men, the future leaders of national thought

and action, are accessible to the gospel truth. How much more so would they be in the atmosphere of a Christian university where sound philosophy and Christian ethics and sociology were part of the curriculum and found living witness in the personality of their instructors. (2) That students would not be lacking to such institutions is shown not only by the success of the few mission schools already existing which offer higher education, but also by the larger numbers who flock to Europe and North America for the sake of greater educational advantages than can be enjoyed at home. Many of these would doubtless attend a Christian university in their own land, if it offered them professional training of the type they would otherwise seek abroad. It is greatly to be desired that at an early date effort should be made to found Christian universities meeting these needs, but that in the interest of economy and effectiveness such efforts should be limited to not more than three such institutions; one in Spanish South America; one in Brazil, and one in Spanish North America.

g. Advanced Schools for Women.

The importance of schools for women cannot be overestimated. The women of Latin America are in even larger proportion home-makers than are those of Europe and the United States. But many of them are beginning to desire a broader culture than is provided in the schools now open to them. This ambition both deserves to be fostered and requires to be guided. We commend heartily the earnest and consecrated work being done in the girls' schools of the various missions in Latin America and endorse the recommendations of Commisson V which refer to the desired advance in schools for women. It would be a serious mistake to confine the work of higher education to men. In Latin America no less than in the United States and Canada the best the schools can give should be within the reach of women as well as of men. Schools adapted to the needs of the women in Latin America should not be copies either of boys' schools in Latin America, or of girls' schools elsewhere, but should be

so organized as to meet the needs of women in Latin America.

8. THE EDUCATIONAL MISSIONARY

a. The High Standards of Preparation Demanded.

The reasons that are leading all missionary Boards to set a higher standard of preparation for foreign mission service in general than was formerly regarded as requisite apply to Latin America scarcely less than to any other country. That this work will be done in a land where a religion historically of Christian origin requires to be vitalized, spiritualized and made ethically effective, or to be displaced by a type of Christianity having the qualities which it lacks, will indeed affect the character of the work, but will scarcely make it less responsible, or call for a preparation materially less extended. Despite the large numbers of people of primitive American or mixed blood, the civilization of Latin America is essentially European with an intellectual ancestry akin to that of the United States. Literacy is relatively low in most of the republics, but the number of educated and cultivated people is in all of them such that for this if for no other reason, the evangelical missionary must come to his work with the advantage and prestige of a good education. This would mean in practically all cases a broad and thorough college course which should include Latin, French, European and American history, sociology and political science, psychology and philosophy, and in the majority of cases a thorough theological course also. The latter should include special attention to the Bible, church history and apologetics, and would frequently demand four years for accomplishment. Teachers going out for special work and for short periods may go with less preparation, and men assigned especially to the industrial field may do with less theology but with more political economy and other technical preparation. Teachers in women's schools may somewhat abbreviate the theological training, but should not fail to have had a good course in the Bible, and some work in Christian theology, church history and apologetics. Latin America

is in no case a field for the uneducated missionary. That beside all that the schools can do, the missionary should be a godly man or woman, unselfish in purpose, devout in life, loving God and his fellow-men, and because of this fact diligent, courteous and tactful needs scarcely to be added.

b. Intellectual Freedom Essential.

In few if in any countries in which Christianity is being propagated by missionary effort is it more important than in Latin America to maintain the liberty of the Christian teacher to be guided by his own conscience and conviction as to the substance of his teaching. Reckless disregard of the common convictions of the Church at home or of one's missionary colleagues is to be deprecated as showing one to be lacking in one of the essential qualities of the Christian missionary. But the teacher must hold fast to his right of private judgment and teach his pupils to exercise it also. Only as the Latin Americans learn to follow the apostolic injunction to "prove all things; hold fast that which is good," can they as individuals and as communities develop a strong religious life. And nowhere are they so likely to learn to practice the precept with the discretion and judgment that make it safe as in the Christian school. On the other hand, in no other way can Christianity make so strong an appeal to so-called freethinkers as by its clear announcement and practice of the principle of intellectual freedom. It is by this that evangelical Christianity can make one of the largest contributions to the spiritual welfare of Latin America.

9. FOUR STEPS OF EDUCATIONAL ADVANCE

a. The Development of National Support.

As a general principle it seems manifest that a school enjoys greater independence when free from government aid. It is the judgment of the Commission that in Latin-American countries, where governments seek the cooperation of missionary Societies in education or are ready

to cooperate with them, subsidies or grants of land may be accepted, but that the circumstances must be very exceptional to justify any restriction of religious education in connection with such a subsidy.

The case is quite different with the question of soliciting or accepting financial aid from the community at large for the endowment or support of mission schools. Always postulating that the evangelical character of the institution be strictly maintained, it would seem to be a decided advantage when the people of a community become so convinced of the benefits conferred by the school as to aid in its support and growth. The sooner the idea is eliminated that the mission school is an exotic sustained by foreign gold for some motive not clearly understood, the better for all concerned. We are of the opinion, therefore, that the members of the native churches should be stimulated to recognize their duty and privilege to contribute to the cause of Christian education as freely as many of them are already giving towards the support of the gospel ministry.

b. The Promotion of Cooperative Enterprises.

One of the most important facts emphasized and reemphasized in the investigations of the Commission is that a closer cooperation is absolutely necessary for carrying out an adequate educational program.

(1) *The Special Reasons for Cooperation in Latin America.*—Aside from the reasons applicable to other parts of the world, the following additional ones emphasize the demand for cooperation in Latin America: First, there is the tremendous task of general education, too large for governments to cope with alone in countries where illiteracy ranges from forty to eighty percent. Then we must recall the very great cost of equipping and maintaining higher educational institutions in the larger Latin-American cities, where property and living expenses are probably higher than in any other part of the world, and, finally, there is an imperative demand for a better support of the few existing secondary schools, for the multiplication of these in other needy centers, and for

the establishment of at least three great Christian universities necessitating large endowments. Such measures are all the more essential because of the general lack of interest in Latin America on the part of those who give generously to education elsewhere.

(2) *Preliminary Steps to be Taken.*—It is desirable that all the mission Boards at work in these fields should come together to study frankly the educational problems of each field with a view of working out a complete educational system embodying primary and secondary schools, industrial, normal and theological schools, all heading up in a central educational organization. Whether this central organization be manifested in a physical way by these various schools occupying buildings on a single campus, thus taking on the form more or less of a North American university, or whether, as is more common with governments in Latin America, it be a coordination of several schools each working with a certain degree of autonomy, yet all working under the same general plans, is a question requiring consideration in each country.

(3) *Cooperation Not Necessarily a Union.*—Cooperation may precede union. It may be accomplished by the assignment to different missions of certain kinds of schools and the working out of certain educational problems as their part of a harmonious general program agreed to by all. Union, on the other hand, means the actual working together in the same institutions of faculties representing the different Communions involved, each of which has its proportional amount of financial responsibility and exercises a certain power in determining the policies and management of the institution.

The higher the grade of education the more need and the greater scope there is for union. In primary schools there is but little danger of overlapping or duplicating. Each mission may well support its own schools. But in higher education students are fewer and more critical, equipment is more costly, and an adequately trained faculty more difficult to secure, in an ever increasing scale. These facts make it practically impossible for

any one mission adequately to maintain professional schools that will stand comparison with similar institutions backed by much larger funds of governments or of established Churches.

(4) *Three Practicable Lines of Effective Cooperation.*—(a) *The Careful Coordination of Courses.* This will not involve ecclesiastical and other difficulties sometimes felt in closer forms of cooperation or union. A common course of study should be adopted from the elementary up through the secondary schools, with common text-books, uniform requirements for promotion, an exchange of credits, and equal standards for issuing diplomas, but with due caution against suppressing the individual characteristics and initiative of individual institutions. Great opportunities are offered for the improvement of the teaching forces by the organization of union summer schools, to which the best instructors from the faculties of mission and government institutions may be drawn.

(b) *The Combination and Uniting of Existing Schools.* One of the first impressions made upon those who make an educational survey will be the number of schools of the same class in certain centers and the meagre number in others, as well as the great emphasis on certain kinds of education and the failure to utilize others. The Cincinnati Conference on Mexican Missions pointed out that in the city of Saltillo, Mexico, there were three girls' normal schools, while in other whole states there were none, and in all northeastern Mexico only one boys' boarding school and one industrial school. When more than one secondary school of a certain kind exists in a certain district these should be united, with a faculty from the several missions involved, or an agreement should be recorded whereby one of the institutions is to be made responsible for this field in order that the others may be released for certain other definite responsibilities. Such combinations or unions should never be considered as a surrender of rights to others, but only as a means of releasing forces for additional effort carefully planned at the same time that such agreements are made.

In no field is there greater need of combination of faculties and union of institutions than among theological seminaries. While these are not generally located in the same center, as is often the case with other schools, yet no more pitiable thing in all our survey has come before us than the condition of the theological education in these lands, where professional training is usually on such a high basis. In all probability the poor equipment of the theological schools explains in large part why so few of the intellectual classes have been won to evangelical Christianity.

Elsewhere we speak of the imperative need of a better theological education, the *sine qua non* of any considerable growth of evangelical Christianity in Latin America. Individual missions have struggled long enough with these problems clearly to prove that it is impossible, in most cases, for any communion to provide the high grade theological education demanded in Latin America, where culture is so highly honored. Notwithstanding, then, the difficulties felt by some in uniting in this class of schools, we feel that the exigencies of the case are imperative enough to require that efforts in this direction be among the very first to be undertaken in the way of cooperation. It should be clearly understood, of course, that such efforts must not be forced. It is not union for the sake of having the name, but union for strength and efficiency that is so desirable.

(c) *The Establishment of New Institutions.* Missions in Latin America have not been able to respond by any means to all the insistent calls for educational work both in the great centers and in districts where instruction is neglected by the governments. It is quite impossible for any one mission to provide an adequate institution that will command the respect of the community and to set high standards of education, without which no attempt should be made. We commend such work as that of a committee representing the missions in Buenos Aires which has been making a thorough study of cooperation with a view to establishing in the third largest city in America an institution which will stand out prominently

as a representative of evangelical Christianity. We devoutly hope that no new institution of higher grade will be planned by any mission Board without due consideration as to whether it should not be a union enterprise.

Such a study as we have proposed by interested Boards might well be arranged through the "Standing Committee on Cooperation in Latin America," under whose auspices the Panama Congress was called. As its members already officially represent their Boards it might appoint a subcommittee on Education, which could initiate the organization of committees of investigation in each one of the countries in connection with the regional conferences to be held following the Panama Congress. These local committees could consider the advisability of employing national superintendents of education, jointly supported by mission Boards, so persistently urged by a number of our most experienced correspondents.

c. The Placing of Christian Leaders at the National Universities.

In any land, the university teacher who is at the same time thoroughly competent in his subject and a man of high Christian character is an invaluable educational asset and the strongest possible argument for, and influence in favor of, the Christian religion. It is vain to discuss which does more to diminish the good influence of the professor, incompetence in his subject or lack of high character, for either is a very serious handicap. But to help to place men who possess the requisite moral and intellectual qualities in educational positions of responsibility and influence is to render a great service to institutions and students alike. The Commission is of the opinion that a definite organized effort to render this service to the state institutions of Latin America might under proper conditions wisely be made.

d. The Use of Endowed Lectureships.

The Commission is of the opinion that great good might be accomplished by the establishment, in Europe

or the United States, of endowed lectureships, the lecturers to deal with the great questions of religion and philosophy from a scholarly point of view, and the lectures to be delivered in the principal cities of Latin America.

10. THE BEARING OF CHRISTIAN EDUCATION UPON THE EXISTING TYPES OF CHRISTIANITY IN LATIN AMERICA

That education under evangelical auspices must in the end necessarily exert an important modifying influence upon the type of religion prevailing in Latin-American countries, there can be no doubt, nor can it be questioned that the result is one of those which is to be sought by the educational work of Protestants in those countries. Yet it is well to exercise much patience in reference to such a result. Change of ecclesiastical relation is of far less importance than change of character and point of view; and the primary effort of the Christian teacher should be really to educate his pupil, giving to him the truest possible intellectual point of view, and imparting to him the principles and the spirit of the religion of Jesus, and leaving it to his own conscience and the development of divine Providence to determine the question of ecclesiastical relations.

APPENDIX A

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APPENDIX B

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THE PRESENTATION AND DISCUSSION OF THE REPORT

At the Meeting of the Congress on
Monday, February 14, 1916

THE AGENDA FOR THE REPORT OF COMMISSION III ON EDUCATION

I. Of the aims mentioned in the Findings of the Commission (pages 503-504) which should receive primary emphasis?

II. What measures or plans are necessary to insure the higher efficiency of the Christian educational work from a technical or pedagogical point of view, that is, from the point of view of the science of teaching?

III. What facts and tendencies in government education do you consider most significant from the point of view of missionary education? What principles should govern our relation to government education? In what ways can our Christian influence be made most effective in the existing government institutions?

IV. Do you accept as wise the policy recommended by the Commission (page 507), namely that "more of permanent value is to be accomplished by a few central schools, adequately equipped and manned, than by a larger number weaker in efficiency, scattered over an extensive area, and attempting to reach the immediate needs of their respective neighborhoods?"

V. What are the greatest weaknesses in our educational work from the point of view of its religious results, and how can they best be overcome? Is it wise to make use of instructors who are indifferent to our dominant aims, and, if so, to what extent?

VI. Is there a well thought out and generally accepted missionary educational policy in the different Latin-American fields?

VII. Should there be a central committee of missionary education in each main division of Latin America, to consider the whole educational problem in that area, to work out a common educational policy, and to decide what the different agencies can do in combination to carry it out?

VIII. What are the chief weaknesses in our present system of theological education in Latin America, and how can they best be remedied?

IX. In what phases of Christian educational work is interdenominational cooperation most necessary and practicable?

Considerations of space have made it necessary to abbreviate the remarks made in the discussion. No pains have been spared to preserve everything that sheds fresh light on the subjects considered in the Report. It has not been feasible in most cases to send the stenographer's minutes to each speaker for correction.

THE PRESENTATION AND DISCUSSION OF THE REPORT ON EDUCATION

Dr. Robert Speer in the Chair.

President Henry Churchill King, LL.D.: I need not say how deeply I regret the absence of Professor MacLaren, the Chairman of this Commission, as well as that of Professor Burton, the first Vice-Chairman, for both have put so much time and labor into this report that it would be peculiarly appropriate that the report should be presented by them. Let me also recognize, on behalf of the Commission, the very large amount of preliminary work done by the Secretary of the Commission, Professor Jasper T. Moses, and by Mr. Vann of the Commission. We are particularly indebted also to Professor Paul Monroe, of Columbia University, New York. The Commission has profited by many papers from the field, some of them particularly comprehensive and able, the results of which are to be found not only in the chapter devoted to the consensus of missionary opinion, but also in the findings of the Commission itself.

This is a very long report. Its only rival in this respect is the report of the first Commission. It has aimed to present as complete a statement as could be presented, within the limits assigned, of the educational situation in Latin America. The introduction calls attention briefly to the three classes to be profited by the report of the Commission. Chapters II, III, IV and V are historical summaries. Chapter II sums up the obtainable information regarding state systems of education in Latin America. If we are to undertake education on any large and statesmanlike scale there, we need to know precisely what is being done officially. Take, for example, a single statement (on page 390): "Thus arise the characteristics of South American society to be noted especially in the more advanced republics and commented on by all foreign observers,—the high standard of qualification for the medical and legal profession, and the dominance of these professions in the social life of the country." That is a clear intimation that, for the most part, our Boards will not have to undertake work along those

lines. Note again on page 391 the passage, "The university thus becomes a center of learning, but it has little influence in the molding of character, little or none of the personal touch between students and teachers, or between the students themselves." This reveals a situation, which from the point of view of the missionary, of course, is a very great loss and lack, a situation which our missionary schools must hope in some way to make good.

Or, take the remark about state education, on page 398: "A general comparison of the results of these methods is given by E. E. Brandon in his monograph on 'Latin-American Universities,' as follows: 'The age of the liceo graduate is about the same as that of the American boy when he finishes the high school. The Latin American is perhaps superior in breadth of vision, cosmopolitan sympathy, power of expression, and argumentative ability, but, on the other hand, perhaps inferior in the powers of analysis and initiative and in the spirit of self-reliance.'" Much of our testimony corroborates this statement of Dr. Brandon's, and it suggests the sort of ideal a missionary school in Latin America should have before itself—the combination of the best in these two systems of education.

The next step, of course, in a survey of the educational situation in Latin America is to determine the educational activities of the Roman Catholic Church; and to this Chapter III is devoted. This part of the report is least satisfactory, because it has been almost impossible to get at the actual facts. The Commission has been obliged to rely for the most part upon a rather brief, somewhat comprehensive and unverifiable statement made by Catholic authorities. This is one place where the survey ought to be carried very much further. We ought to know exactly what the Roman Catholic Church is doing in the way of education, if we are to do our work most economically. A third aspect of the historical survey is presented in Chapter IV, "Students from Latin America in Foreign Countries." Here, I would ask your attention to the statement on page 426: "Of the 4,222 foreign students enrolled in North American colleges, universities and technological schools in the year 1913, nearly 700 were from Latin America." Stop for a moment to think what the education in North America of certain Chinese and Japanese leaders has meant to their countries when they have returned; and think of what Robert College has done in the Near East, and you will see how tremendous is the opportunity that is given to our Christian forces through the presence of these Latin-American students in North America. It would be the height of folly to ignore that opportunity, and we may rejoice that the Committee on Friendly Relations among Foreign Students is trying to make sure that at least some of these men sent from Latin America to North America for study shall get a new conception of Christianity as real and rational and vitally ethical. The last historical chap-

ter is Chapter V, the Survey of Evangelical Education in Latin America. The survey covers what is being done in various departments,—elementary education, secondary education, education above the high schools, theological education and popular educational movements. It is to be supplemented, of course, not only by the statistics contained in this Report, but also by the fuller statistics found at the end of the third volume. These chapters, I to V, then enable us in scientific fashion to get the facts before us.

Chapters VI and VII contain conclusions based upon the chapters which precede. Chapter VI was intended to present the consensus of missionary opinion upon the aims and methods and problems of evangelical education in Latin America. It contains material of the first importance. Chapter VII contains the findings of the Commission,—the judgments to which its members have been led in the light of all that has been presented to them. That chapter will naturally be the basis of much of our discussion during the day. I would also call your attention to the appendices and the valuable bibliography. In its findings the Commission considers the following topics: The nature and aim of education; the aim of missionary education, that is, the spiritual objective of all the educational work of the Societies; the scope of missionary education or the kind of education that the missionary may wisely undertake under the circumstances. That involves an attempt to lay down some kind of an adequate educational policy for the entire missionary work of Latin America. Other topics were: the use the missionary may make of different types of schools,—elementary, industrial, theological, the Sunday school, the normal school, colleges and universities; the education of women; and finally, that which is the great, single, logical outcome of the whole consideration of educational policies, the need of a far larger degree of cooperation among missionary agencies than has yet been brought about.

Let me refer briefly to the Commission's discussion of these topics: First regarding the nature of education (page 501): I have sometimes thought that Herrmann, in his statement of the moral law, summed up very adequately the whole statement of education at the same time, when he said: "Mental and spiritual fellowship among men; mental and spiritual independence on the part of the individual,—that is what we can ourselves see to be prescribed to us by the moral law." There must be fellowship, there must be docility, and there must be just as certainly initiative on the part of the individual. You have no education without the combination of these two influences, mental and spiritual fellowship, mental and spiritual independence. You must have both of these, or you have no progress. The Commission naturally says later on (page 502): "Modern thought seeks to find a balance between liberty and discipline in education." The two aspects correspond very

largely to the two psychological temperaments of the Latin-American world and the North American world. There is a different emphasis in each. Both must be brought into education; both liberty and discipline, both self-assertion and self-surrender, both mental and spiritual fellowship on the one hand, and mental and spiritual independence on the other.

As to the aim of missionary education, the Commission has sought to make a very careful statement on pages 503 and 504 under four heads, none of which can be eliminated: The bringing of children and youth under proper Christian influences; the upbuilding of the Christian community; the permeation of the community at large with the highest Christian ideas and ideals; and the provision of an opportunity for the natural and spontaneous expression of the spirit of Christianity in its care for all human welfare. To this fourfold aim the Commission adds one noteworthy emphasis: "But neither the general aim of all mission work nor the specific aims of schools as such can release any school from the obligation clearly to define and faithfully to pursue its own definite educational purpose . . . A missionary school must hold firmly to its purpose to give exactly what it professes, whether training in domestic science, in agriculture, or for the ministry. Otherwise it is a sham and not truly Christian." I think we cannot make too clear to ourselves as Christians engaged in the process of education, that we are bound to do what we pretend to do, and that is no simple task.

As to the scope of missionary education, the Commission defines the kind of policy, which it believes should be adopted, on pages 507-508. It urges a very high standard: "The missionary Societies should aim to make their schools models in every respect. . . . More of permanent value is to be accomplished by a few central schools, adequately equipped and manned, than by a large number, weaker in efficiency, scattered over an extensive area, attempting to reach the immediate needs of their respective neighborhoods." Just because the missionaries are not attempting the whole problem of education in any of these countries but only a portion of it, the Commission is the more sure that it is our business to make these schools so good, that they cannot help stirring the conscience and ambition of the people to bring into existence other schools like them. In the proportion in which we can do that, we have the more truly accomplished our task. Quality and self-propagating power are what we should impart to our schools. It follows that "the attempt should never be made to duplicate what is being done by the government schools." The great objective should be the development of native education, and the earliest possible withdrawal from its control and direction. "With this general policy in view, there is no type or grade of school which it may not be necessary under certain conditions to establish."

The further recommendations of the Commission elaborate the educational policy. They thus define, on pages 508-509 the proper

relation to government schools: "The equipment, educational ideals and methods of mission schools should always equal those of government schools, and wherever these are low, should surpass them. Better a few schools well maintained than a multitude of low grade. It should never be true that a child receives a poorer education in a mission school than could be had in a national school in the same location and conditions. The attitude of the mission school toward government education should always be that . . . of friendliness." The mission school shall differentiate itself from the majority of national schools by maintaining a positive Christian atmosphere and the conduct of religious instruction. Yet even these are but means to an end. The Christian school should gather in as teachers those who have what I have called character-begetting power. Not all good men and women have it; certainly not in the same degree. But it is very desirable that in our educational centers there should be those who have in marked degree this power of contagion of character; and the success of the school, as a Christian school, will be measured largely by the degree in which they are successful in developing noble personalities.

It seems to the Commission impossible for the missionary in Latin America to ignore the problem of industrial education: "One of the problems to-day demanding solution is the combination of the cultural and vocational in education. There are higher educational values in certain specific training for definite work than many culturists admit, and there is more need of training in the humanities than many vocationalists appreciate. . . In projecting a system in a comparatively new soil such as we have in the Latin-American countries, we have a great opportunity for devising a proper combination of the two. Indeed, the economic independence of the Church may in some regions depend on its members receiving a training in some form of remunerative industry" (page 511). One may go further, and say that the economic conditions are such in many of the fields, that the missionary is simply bound to take up this industrial problem, because he cannot put ideals into the people without raising their economic condition.

The Commission registers on page 512 its further deep convictions, that far more attention should be given to the training of Christian leaders. I do not think it is possible to overestimate the importance of this consideration. Teachers are molding in no small degree the young people of their communities. Their character and their ideals are very largely to determine the permanent success of the missionary enterprise. What kind of people are these teachers to be? The Commission, therefore, well said: "The Christian preacher and the Christian teacher should go hand in hand in this great work of bringing in the kingdom of God. We believe, therefore, that the establishment of normal schools is of the same order of importance as the founding of theological seminaries, and that the training of Christian teachers

should be no less thorough than that of preachers and pastors. . . . We strongly recommend the cooperative establishment in strategic centers of four or five normal schools with the best equipment and the best facilities obtainable." That ought not to need argument, and it carries with it the demand for a similar cooperative policy for strong theological training schools.

Finally, there is only time to call further attention to the emphasis, on page 524, on intellectual freedom: "In no other way can Christianity make so strong an appeal to so-called free-thinkers as by its clear announcement and practise of the principle of intellectual freedom. It is by this that evangelical Christianity can make one of the largest contributions to the spiritual welfare of Latin America." The Christian Church—even the Protestant Church—has never done justice to the fundamental insistence of Jesus upon inner intellectual integrity. Jesus wanted us to see for ourselves, to think for ourselves, to reach decisions that are our own. He does not want an idle, mechanical echo even of Himself and of His spirit and vision. He seeks rather that His disciples should really share in all these things. This is basic in spiritual growth. So it is that Herrmann says, "Religious tradition is indispensable for us, but it helps us, only if it leads us on to listen to what God says to ourselves." That willingness to give heed to what God has to say to ourselves, involves intellectual freedom.

Rev. John Howland, D.D. (American Board of Commissioners for Foreign Missions, Chihuahua, Mexico): Too much approval cannot be given to that which has been said time and again on this platform with reference to the Latin-American peoples and knowledge of them. If they are backward, it is because of lack of opportunity. The outstanding leaders have come to understand that the education of the masses is the key to the situation and are determined to use every means to promote it. If our missions attempt to compete in equipment and instructional efficiency with each government, they will be playing a futile and losing game. We have a higher purpose than merely to impart instruction. We seek to impart a true education. Every normal human being has much latent capacity. The Latin American with his quickness of perception, his acuteness of analysis, his high flights of imagination, has many qualities indeed that make us willing to sit at his feet as pupils, but there are some other qualities that need to be awakened in him. In no Latin-American language can we find a word which will fitly render that word "will" which is of such importance to the Anglo-Saxon races and in the history of the world. Their conception of will is simply volition. We Anglo-Saxons try, looking up into the face of God, to realize more and more fully day by day that there is a power in every human being to say "I will," and to bring about the thing that ought to take place. Self-consciousness, also, the realization of self, with all its responsibilities and opportunities, is something we must awaken

in these people among whom we live. I believe we missionaries must devote more and more attention to the method of visual instruction. We can get to-day many instruments for showing slides or moving pictures. With these we can go into villages and awaken quickly in many minds the desire to know something of the greater world and its progress, and a desire at the same time to get out of the bondage of mere toil and suffering and death. We must have not only a great educational program, but also great central institutions. There are three missionaries here who met twenty-five years ago, and after careful consideration formulated a plan for an interdenominational college. Every Society to which we sent it either put it into a pigeon hole or stopped our mouths. We come back, however, now with a new and greater plan. We then asked for half a million for an interdenominational college, now we want five million dollars. Some group of men should come over to Mexico and enable us to found an establishment that will be a center of truth and light and strength for that people. If we had the price of one battleship, here and there, all down through Latin America, we could soon send our navy to the scrap heap

The Improvement of Instruction

Dr. Edwin G. Dexter (Rector National Institute of Panama): Along the lines of instruction there is very little difference between the problems of the public schools and of the mission schools. Each desire good teachers, as well prepared as possible. In the religious schools there should be an eligibility prerequisite, perhaps membership in a Christian Church, and then within that group a selection should be made of those who are likely to become good teachers. This world's progress is held back fully as much by persons who have good intentions as by those who have bad intentions. There is hardly a word or expression that more definitely puts a man on the rubbish heap than to say that "he means well." To enable teachers to be effective we ought to have normal schools where they may have an adequate preparation for their work. The race question must be given consideration, I believe. My years in Latin-American countries have led me to believe that the Latin-American teacher is better, for the lower grades at any rate, than the teacher from abroad. There are racial differences which are hard to define, but which, perhaps, can be illustrated. I remember some years ago in Porto Rico that a teacher was secured from the United States who seemed to be of considerable promise. He was a college graduate and one who seemed especially adapted to educational work among the Porto Ricans. I sent him to an interior town. Things moved along very well for some weeks. Then it came to my attention that the enrolment in his school had dropped almost to the vanishing point. I sent a district superintendent to see what the matter was. He reported that some little time before the teacher had noticed that one of the

pupils was not attending school regularly and made investigation. The excuse of the pupil was that he had no shoes to wear. That teacher, out of the goodness of his heart and in order to encourage the pupil, appeared the next day in school barefooted. The children looked at him with some surprise, but stayed through the morning session. At the afternoon session one-half were present; the next morning only a quarter. In short order he was requested to wear his shoes and go to work, and the trouble ended. The children had concluded that their teacher must be a peon, because only a peon in Porto Rico goes barefooted, and they were not going to school to a peon. If nationals can be prepared to do the higher grades of educational work, they should be freely used. They know the Latin child better than we do. In all cases and situations we must maintain our highest standards.

Rev. Alvaro Reis (Presbyterian Church in Brazil, Rio de Janeiro): I would express my profound gratitude to the mission Boards for the educational work that they have done in Brazil and for the advantages that I enjoyed from my earliest life in these schools. Until fourteen years of age I was in a Presbyterian school at São Paulo and afterwards received a theological education at Campinas. In the Catholic schools throughout Brazil there is marked prominence given to religion in education. They carry it so far that many of their pupils become disgusted with the emphasis that they put upon the worship of images and such objects. I would urge the mission schools to put the needed emphasis upon real religious instruction which will permeate the whole life of college or school with the spirit of the gospel. I would appeal for the open Bible in every department of every school, throughout the entire system; and would emphasize the fact that this open Bible ought not simply to be on the table or on the desk before the student to be read, but that it should become incarnated in his life. Not infrequently the influence of a non-evangelical teacher in these schools is greater than the influence of his evangelical colleague, because he is less selfish and more capable. I liked Mr. Mott's expression when he urged the necessity of giving Christ prominence in all things. This is the motive which develops out of a student body leaders who study their pupils and try to make their influence felt outside of the class room.

Rev. Federico A. Barroetaveña (Methodist Episcopal Church in Argentina, Rosario): If we should consider the results of sending some of our students to North America or to Europe to study we would observe that foreign instruction is not the greatest need. It has been said with reference to the irreligion of some students that it is started in the secondary schools and completed in the university. I believe that a great Christian university should be established in some central location where the highest standards could be maintained. Along with it should be established good secondary schools here and there, in order

that our evangelical students may be carried through the high school and on through their professional training without the loss of their Christian character.

Rev. Efrain Martinez (Presbyterian Church in Chile, Santiago): No school has a right to exist, if it does not educate as well as instruct. The universities of Latin America often make atheists of students. Every school, also, should have a strategical plan of study. Foreigners who come to these Latin-American countries almost invariably become Roman Catholics. I could mention a long list of names in Chile of members of Congress and notable diplomats, almost all of them descendents of English, Scotch, American or German forefathers who were Protestants, who have identified themselves with the Roman Catholic Church. The reason is that there have been no schools to take them as boys and girls and educate them in their own faith. We ought to have secondary schools and universities that would take the children of such people and educate them amidst proper surroundings.

The Christian Training of Elementary School Children

Mr. Sylvester Jones (American Friends Board of Foreign Missions, Gibara, Cuba): I desire to discuss our Christian service in the primary schools. We should, if possible, make them agencies by which we can give religious instruction to the children. For example, in the municipality in which I live there are some ten thousand children of school age, and, with the exception of some two hundred that are in our Sunday schools, they are absolutely without religious instruction. We were reaching only two percent. through the Sunday school. The problem has been to reach these children whose parents were willing and glad to have them receive instruction. Of course in the Cuban public schools religious teaching is not allowed in the school buildings. But we are carrying on this work in private houses nearby, sometimes using the *sala* of a private home, sometimes a dance hall which is always on hand. In one place or another we gather the children before school, which begins at ten o'clock, or after it closes at four in the afternoon, and give them religious instruction. The principal part of this work has been carried on by a young man, who is a candidate for the ministry. He gives three days each week to this work, going to six schools. In this way we are enabled to reach almost as many as are in the public schools. Of course, the attendance is entirely voluntary, but we have the confidence of the parents and the interest of the children. Catholic opposition must be met in a spirit of fairness. In one of our towns there was a teacher, a devout Catholic. At first she tried to discourage the children from attendance, but soon she came to see something of what we were trying to do and began to encourage her children to attend. I believe that often with patience we can overcome such difficulties. We use in these schools the

graded lessons of the International Sunday School Council, translated into Spanish. In one of these schools the teacher of the public school has been converted. She now conducts her own class for religious teaching during hours outside her school period.

Rev. P. Flores Valderrama (Methodist Episcopal Church, Puebla, Mexico): The most efficacious factor in the work in Mexico is the Bible itself. Our work reaches out among various classes. We have an illustration of the appreciation in which our work is held in the fact that a priest who had no teacher of physics and science in his school, employed one of our Protestant teachers. Our schools are well supported financially. Often they are able to furnish the funds for other lines of mission work. The constant revolutions in Mexico have been a hindrance to all work, but a war between Mexico and the United States is very unlikely, because of friendship among their educators. I would ask that the United States send a battalion down to Mexico to settle our troubles, not a battalion of soldiers, but one of missionaries and school teachers.

Rev. Juan Orts González (Presbyterian Church in Cuba, Sagua la Grande): I think that our mission primary schools and also our high schools should in some way be formally recognized by the government. If a school is not thus recognized, the state can claim that its boys are not in a school satisfactory to the state, and the parents will be liable to punishment. As to the best method of bringing Christian influences into higher schools of the government, I would favor an extension of the plans of the Christian Associations. If the Young Men's Christian Association could build boarding houses near the universities, near to the government high schools, the Boards could send to these localities two or three good missionaries well qualified to teach Christianity. I am sure that in this way the leading classes could be readily reached at the great government schools. I was for some seventeen years a Roman Catholic educator and it was very sad to me then to see how the student boys, after leaving the universities, lost their faith. The better way, in my opinion, to develop thoughtfulness, is to grant students freedom. Let them hear what an unbeliever has to say, but at the same time put forward some good and learned man who can answer the questions that may arise in their minds. Thus you may hold them; otherwise, they will laugh at a Christian teacher or pastor, because they think that such men do not know what the men of science think. But if you are prepared to give them an answer, then you not only attract and hold these students, but influence the learned professors, too.

Agricultural Education

Rev. C. E. Bixler (Board of Foreign Missions, Presbyterian Church in U. S. A., Lençoes, Brazil): I wish to say a word in favor of agricultural departments in our missionary schools.

It is the desire of every missionary and native pastor that the native Church attain the point of self-support as soon as possible, and perhaps in no one of the South American countries has greater progress been made along this line than in Brazil, especially in the city churches. But the country churches meet with serious difficulties. The gospel has made its greatest progress among the poorer classes who are generally very poor. They may have an abundance of land, but be unable to cultivate it. There are many, too, who live in houses built on large sugar plantations and ranches, who work most of the time for wages which average from twenty-five to thirty cents a day. The greatest success of the gospel has been among a little higher class, which may be described as a middle class, composed of those who generally own their own land and live on it. They are but little better able to contribute liberally to the church than are those who work for wages, for the reason that all farming in central Brazil is done with the hoe. There are no plows and harrows and cultivators. About the most that the ordinary laborer can do is to cultivate four acres of land. We can imagine the problem of feeding and clothing a large family on the profits of four acres of poorly cultivated ground. The solution of the problem is the increase of production by the use of farm machinery. The government is trying to do this, offering free farm implements and instruction to the people for a certain time. But in that part of Brazil where I have worked, the people say with a shrug of their shoulders, "That is all right for an American but it won't work with us Brazilians." We must not only introduce farm machinery, but give instruction in its use. We should plan to have a course in agricultural instruction in the central schools that now exist and in those yet to be established. We can do much toward preparing people for self-support in this way, because one man with a machine can do the work of five or ten working with a hoe; if we can increase their production at little cost they will have something to give. They are faithful, even sacrificial, in the discharge of their duties. We have many among these poor people, living daily from hand to mouth, who tithe their incomes. I remember, about a year ago, coming upon a family of half a dozen members in one of our country congregations, who were thus tithing, although they did not have enough for food and clothing. I do not believe there is any better way of helping this problem of self-support than by teaching these people what they ought to know about agriculture.

Agricultural Schools

Mr. Solomon Tice (American Friends Board of Foreign Missions, Tamaulipas, Mexico): I am in hearty accord with the aim of missionary education as expressed on page 504 of this Report. Its first objective is the conversion of the pupils. Another is the training of native leadership for the Church, a

distinctive aim of some mission schools. A third is the diffusion of Christian ideas throughout the community. The influence of the mission school may be felt in the surrounding native community, or in the adjacent English-speaking community, or in both. I wish to show how the teaching of agriculture can contribute toward these aims. I speak from my own experience in our school at Tamaulipas. The majority of our boys are the sons of plantation owners. The tendency of these boys, when they go to school, is to aim at a profession, at law, medicine, engineering, or something of that sort. The result is that our own missionary aim is in danger, at least, of being obscured, even where our dominant purpose has been to Christianize these boys. Few boys who reach the third year above the common school grade fail to become Christians in our schools. But if we cannot get these boys to return home to their own communities, we are not going to do our work of evangelization through them. If our boys could learn agriculture they would see that their own fathers have the means of economic independence right at hand. They would desire to stay in their own home communities and would become leading men in those communities, whereas, if they go to the cities to practice medicine or law or engineering, their individuality becomes merged in that of the great city. Some of these students take up work voluntarily, holding Sunday schools or even preaching services in their own home communities. By directing such men to these communities and supporting them there, the teaching of agriculture would assist in accomplishing the aim of missionary education.

Educational Centralization

Professor Gilbert K. Brink (American Baptist Home Mission Society, New York City): On page 507 of the Report appears the judgment that a few centrally located, well equipped schools will be of far more value in mission strategy than a larger number, scattered over an extensive area and less efficient. I desire to support this declaration with all my heart. We have wasted our energies and our funds in the past in too many little plants incapable of doing large service and hardly capable of doing any permanently valuable service. One well organized, finely equipped, adequately manned institution is a creative, standardizing influence for all time, welcomed by the government and the people alike, and affording missionary progress at all points and stages.

Weaknesses in Educational Work

Rev. Webster E. Browning, Ph.D., D.D. (Presbyterian Church in U. S. A., Santiago, Chile): I wish to discuss the greatest weaknesses in our educational work from the point of view of its religious results and how they can be overcome. One of the reasons why we have had comparatively poor re-

ligious results is to be found in the timidity of the Christian missionary himself. Many of us should confess that we have been cowardly in dealing with our students, especially in the matter of teaching the Bible. The teacher who puts the Bible into the hands of his students openly, trying to teach it to them as best he can, is respected by the Roman Catholic Church. We are hindered in our educational work by the lack of a permanent faculty. If any educator here had his complete force of teachers changed every three or four or five years he would give up in disgust. It is impossible to do good pedagogical work and to get the best religious results under such conditions. We have men and women who come to our faculties; some are called missionaries, some, missionary teachers, some, contract teachers. They come from two to three or four, or at most five, years; many go home at the end of one year. We cannot hope to get permanent results in schools under such conditions. Just when they have learned the language and are able to speak to the students in their own tongue, they go home and someone else takes their place. Another weakness is the lack of competent teachers. I would not attack the great body of splendid men and women who have come to Latin America to help solve the problem of education, but it is true that a good many have come who would have done better if they had stayed at home. Some good people will recommend almost anybody to our missionary Boards for work in Latin America. They send their choicest to India and China; anybody will do for us. About four years ago I was asked to look up a man for work in Latin America. I wrote to a noted school for a man. Finally I got a reply: "Our men go to China. There is only one man who might go to you. He is rather uncouth and awkward. He reminds me of a great, awkward Newfoundland pup, but I think he would just fit into your work." That letter came from the center of Presbyterian culture in the United States. Of what help would such a man be in meeting atheism and Catholicism and the thousand and one problems of our field? Another weakness is in equipment. No one can go through South America and not be impressed with the pitiable lack of it. Some of the great church and state schools are investing millions in their plants. In one of the great Catholic universities in Chile they are just now spending twenty million pesos, while we lack buildings and grounds and everything that we need to make our religious education forceful. Again there is the lack of cooperation on the part of the churches. Our educational work should be closely supported by our evangelistic work. Last year we graduated a young man from one of our institutions. His father is a man of great wealth, with many cattle and much land. He could give his boy any desired advantages. The boy wanted to go to the United States for further education. After graduating, he took a professor home with him to spend a few weeks. They discussed the question with his father, who was unwilling to

assent. His father could not speak a word of English, boasted of his immorality, and would not allow a Roman Catholic priest on the farm. He was unable to see the value of further study. There was no Christian influence within miles of him. We send out these young men and young women into the little towns and villages and into the large cities, where there is not a single elevating influence. Do we wonder that they lapse and become discouraged? I verily believe that the young men in South America could cry out with the psalmist, "No man careth for my soul." We give him nothing except from our schools and do not follow him up.

Miss Martha Bell Hunter (Presbyterian Church in U. S. A., Barranquilla, Colombia): One of the weaknesses that must be overcome before we can accomplish the permanent religious results for which our hearts yearn is the failure to follow up the relationship established between the school and the homes, especially in the case of primary children. Naturally that would seem to be a phase of woman's work. It must, however, be done by someone who is in sympathetic contact with the children, who knows them in the class-room, and can follow them to the home. Again, we should have boarding schools for elementary grades. If we were able to choose their inmates from among our own children of special promise, I believe we would see vastly greater results. Over a year ago a young girl came to us in fear and trembling. She had no idea of what she was to meet. During the first days of her stay with us she sang her songs to the Virgin and kept her medallions very much in evidence. No one hindered her, but gradually she entered into the life of the school. A teacher visiting where that child lived wrote me somewhat later: "I want to tell you of the wonderful change in that girl. She herself does not realize the effect of her one year of life with you." That girl developed later on into a Christian leader. On a third point it is not easy to speak. We feel a great lack in ourselves. Who more than the educational missionary needs what the old monk called the "practise of the presence of God" in the constant struggle to make ends meet, to make the school worthy of its educational aims, while distracting duties overwhelm the teacher who cannot give herself to any one line of achievement? A young man said to me last year, "I might just as well be teaching in the United States." I said, "What is your ideal of teaching in the United States? Have you any less obligation, when standing before a group of Colombian children?" We must keep before our eyes the holy calling of the teacher.

Rev. Charles C. Millar, D.D. (Presbyterian Church in U. S. A., Tamaqua, Pa.): Our religious work has not been weak, nor has our educational work been weak on its religious side. It might be stronger and I think it would be stronger, if greater and more definite emphasis were placed on the teaching of the Bible, using it as a text-book, day by day, year by year, in every

school from the lowest to the highest grade through our whole educational circle. This would produce far greater and better results than have been attained hitherto. It would reach the children with the stories of the Gospels and of the Old Testament, stories that are just as interesting to childhood as any stories that the world has ever heard. Such teaching is no waste of time. While the children are hearing the stories, they will be learning truths which will stay by them as they grow older. A little persuasion will cause the pupil to commit to memory great amounts of Scripture which they will always carry with them. One youth whom I trained in that way was very apt in committing the Bible. When he went to certain places where he was thrown in with many university students and had many questions asked of him, he had plenty of ammunition. I received word a short time ago that he had received forty persons at one time into his congregation on confession of faith. It pays. The majority of our pupils now going to our higher schools and colleges will have families of their own. They will be lay workers, also, whom our pastors will urge to do personal work. If they have not mastered the gospel story, they cannot and will not do this work. Furthermore, stress ought to be laid upon the teaching of the catechism by those denominations that have such a compact body of doctrine. These students will then have a good fund of definitions, helping them to understand and to convey theological thought in the right way. While doing this let us help them to present Jesus as the greatest leader and teacher, the giver of liberty and the consoler of the heavy-hearted. Men and women in the little houses and huts of Latin America, and in the finest homes, are seeking "some sweet word from our dear Lord"; but they will never get it, unless we teach them that Word in our schools.

Dr. Antonio Orozco (Mexico City): Education ought to mean a leading out of ignorance and inefficiency into knowledge and competency. It is not a mere training of the memory, not acquiring a few tricks in habits, manners, customs and traditions, not merely developing manual dexterity or technical skill in any art, not merely becoming familiar with natural and applied sciences, not merely the unfolding of mental powers. It is, as James Freeman Clarke says, the unfolding of human nature. "It is growing up in all things to our highest possibilities." Man's education proceeds along certain definite plans. First, by means of his senses he learns to observe and become acquainted with his environment; later, his mental faculties are awakened and he adds to his observation the powers of reasoning; still later, if so he wills, his spiritual faculties are opened to the enriching influences which develop great qualities of heart and soul. In my opinion the European war owes its existence to the imperfect education of humanity, in spite of the fact that those chiefly responsible for it are university men. No one can claim that it was brought about in a spirit of

benevolence, or of altruism, or of brotherhood or even from love of truth, or in a spirit of charity. It does not exhibit Christianity. We are here to emphasize this higher plane of education and to acquire knowledge of the things pertaining to Christian education. To accomplish this, we need not only developed powers of observation, keenness and accuracy, retentive memory, wisdom and judgment; we need also to be educated in Christian principles, and to know them we need to know Christ. Without Him all the knowledge of science, art, theology, or philosophy does not give an education.

Bishop A. T. Howard, D.D. (United Brethren in Christ, Dayton, Ohio): If we were able to take a vote of those here this afternoon as to the agencies that have led us to the Lord, the Christian home probably would receive the largest vote. Probably the Christian School would receive the next largest vote. In these lands under consideration how can a certain phase of Christian home life make a definite contribution to the life of their students, and again, how can a certain type of education sustain and contribute most to the Christian home? Those of you who are interested in kindergarten work will be somewhat disappointed in what the Report had to say on that subject. I think it was left with an emphasis rather doubtful or negative. But after eighteen years of connection with the Japanese field, I am sure that the Japanese kindergartens—and there are more than a hundred Christian kindergartens in Japan—would merit great enthusiasm. These Christian kindergartners have a very unusual opportunity. They hold a key which opens exclusive homes, homes that Christian workers would not otherwise find it easy to enter. The Report suggests that women in Latin America are going to do the actual teaching themselves. It has been found expedient in Japan and China to train native girls to do the actual teaching, the missionary leaders simply supervising the work, and this will be the right policy in Latin America. Properly managed, no other agency has greater possibilities than a Christian kindergarten.

I desire also to speak of a form of Christian home that is going to be used with great results among government students. I was at a Young Men's Christian Association convention in Zanesville, Ohio, in 1890, when Dr. Mott presented the needs of a Christian dormitory in the city of Tokyo. Later on I saw that dormitory and knew its work. Because of its success fifty thousand dollars was afterwards spent for the development of other dormitories for other groups. Other men saw the advantage of this form of work, the advantage of giving a Christian home to young men who never have known one. There are sometimes just a few men, ten or fifteen or twenty, sometimes not more than seven, who meet together, but they have a Christian home of untold value. Those who have high aspirations are glad to be with a group of like-minded men. Such a group becomes a center for Christian activity in any college or university. I

know of no other agency that has developed more Christian workers than these Christian dormitories among the students of Japan. Young men get in the habit of leading a small group in Christian ways and then find it far easier for them to get out and lead in larger enterprises. There is just one caution. Down in the Philippines are large dormitories, some containing eighty men; in Japan and China it would seem quite unwise to start on so large a scale. Whoever begins with a dozen or fifteen men and works on that little nucleus, making it thoroughly Christian, can add to it as necessity seems to require. In ten years from now, I hope to hear that in these South American countries we have kindergarten schools in every large city, where girls can be trained as teachers. Also I hope that in all these university centers there may be established Christian dormitories that will give to the young men and young women some of the advantages of the Christian home.

Mr. Joseph Ernest McAfee (Presbyterian Church in the U. S. A., New York City): I wish to endorse what the Report says about the value of industrial education in promoting the economic independence of a church. On Saturday evening I was appointed to speak to a congregation here in the city of Panama composed of English-speaking Negroes from the West Indies, drawn largely from Jamaica. This congregation is in the midst of a similar population of ten thousand. I had a very interesting conversation with the pastor. He is struggling with a problem, found in various forms throughout all our communities. His people have contributed brawn as well as some brain to the construction of the Canal. The main work is now over, and there is a profound industrial depression. His congregation, in the main, is out of work. There is a population surging about his church that is entirely destitute of daily employment. He has already gone so far as to secure from the Panama government a considerable block of land, where he has already located two hundred families. He hopes soon to have five hundred families located there. He is doing his best to lead his people on to economic efficiency, and is more and more counting that a part of his Christian ministry. His wife, during the conversation, spoke up to say, "What we need most of all here is an industrial school," one which will teach agriculture, furniture-making and industrial arts. Think of the natural resources of these jungles, the valuable timber, for which there is an unlimited market, if the transportation facilities are good. Think of the commissary department at Ancon, drawing upon the ends of the earth for supplies, many of which might be produced here. I never was more deeply impressed with the religious significance of this phase of our task. It calls for North American leadership. In a conference that a number of us were holding yesterday, someone from the United States put this pointed question, Why is it that throughout the South American republics we hear of such marvelous

wealth and yet of such amazing poverty? In a flash several were on their feet to say that the resources are not in the hands of the people. Two or three of my friends have said to me that the industrial revolution rolling over the world is rolling now with ominous rumblings throughout the life of Latin America. Is it not our task as North Americans to help in the solution of the problem down here as long as we have been grappling with it already?

The Sunday School as a Missionary Factor

Rev. George H. Trull (World's Sunday School Association, New York City): The evangelical church has in the Sunday school a marvelous agency both for evangelistic and for educational work. If we are really to fulfil our task in Latin America, we must in much larger measure make use of this agency. May I remind you of some of the statements in the reports of the Commissions in order that you may see the emphasis therein given to the Sunday school? First, the Sunday school is the line of easiest advance. There is practically free opportunity for the Sunday school everywhere, officials and the populace in the main being favorably disposed. Secondly, the Sunday school is a great evangelizing agency. This is referred to in the following significant statement from the Report of Commission I, page 143. "The religious instruction of children is second to the organization of churches only in immediate contribution to the main objective. No other institution of the Church has larger possibilities for Latin America, or finds greater opportunities for efficient, enlightening and soul-saving service than the Sunday school." It reaches the children directly, at the most responsive period of life, before prejudices are formed, and through the children contact with the home is secured. Again, the Sunday school is a forerunner of the day-school and opens the way for the establishment of the church. Fourthly, the Sunday-school is at the very center of the educational problem. It is a pioneer in the work of education.

The Sunday school as an educational factor is at present largely one of potentiality. It must be a reality. There are three urgent needs of which the first is the training of leaders. I quote from the Report of Commission III, page 488: "Any work for the improvement of the Sunday school must begin by arousing the pastor. The initial impulse in this direction must come from the theological schools. Every theological school should have a course of lectures on religious pedagogy, on child psychology, on the principles of teaching, on religious literature for children and on Sunday-school management. It would be advantageous if this department of religious pedagogy had charge of a Sunday school in which there might be practise in the art of teaching and where students might observe model classes." But the laymen must also be trained, which can best be provided in training schools in large centers. These are prov-

ing very successful in North America. The second need is the provision of adequate equipment. In all Latin America there are just three suitable buildings, which are reported, on page 461 of the Report of Commission III, as having been designed especially for the purpose, two in the Argentine and one in Brazil. Suitable furnishings are quite as imperative; blackboards, biblical and missionary maps, tables and chairs suitable for different ages, class rooms, etc. An adequate curriculum and extra-curriculum material must be worked out. The curriculum must be governed by the needs of the child at each stage of his growth and also by the needs of the kingdom of God which the pupil should be trained to promote. Such extra curriculum material as choice reading books for different ages and weekly illustrated papers for children and for young people are greatly needed. The third need is the systematic enrolment of pupils. Mr. J. H. Causey, a successful Sunday-school Superintendent of Denver, Colorado, will speak on this point. Now how shall we meet all these needs? In a sentence, by cooperative, intensive and extensive effort. You may know that the World's Sunday School Association, in view of the needs of Latin America, is addressing itself to the task. There are two significant facts to be noted: First, the recent appointment of Rev. George P. Howard of Montevideo, as Sunday-school Secretary for South America, and second, the reorganization of the Executive Committee of the World's Sunday School Association, so that twelve members are appointed by the Foreign Missions Conference of North America and six by the Sunday School Council of Evangelical Denominations. There is, therefore, now joint representation upon this important committee by the three organizations most vitally concerned in the promotion of efficient Sunday-school work in foreign lands. It marks a new era for Sunday-school work in Latin America. It means the outlining of plans and policies in a cooperative way never before attempted.

Mr. James H. Causey (Denver, Colorado): A layman and business man needs to walk humbly and speak softly here, but after listening to your discussions I don't fear that the Young Men's Christian Association or the university or the theological seminary will lack emphasis. I do have some fear, however, that the fruitfulness and value of the Sunday school may lack emphasis, and on that I will speak. I believe in universities; I am a trustee of one. I believe in theological seminaries; I am a trustee of one. I believe in the Young Men's Christian Association; I am officially related to the movement. But after twenty-five years of active work in the Sunday school I believe it to be one of the most potent forces in the world for reaching people. I was down street the other day with a few friends and we saw some boys playing baseball with a piece of paper tied up with a string. Well, we played with them a while and finally got them to let us help them with their baseball equip-

ment. As we rode on I felt that the institution that ties us to the children was a point of contact that ought to be used by everybody interested in the church in Latin America and over the world. The Sunday school does a work out of all proportion to its cost. It is simple, comparatively easy to operate and successful in a great many different ways. What you cannot do with the Sunday school I have hardly been able to discover, provided you lay proper emphasis upon the things that should be emphasized.

Our Educational Policy

Rev. Ed F. Cook, D.D. (Methodist Episcopal Church, South, Nashville, Tenn.): Such investigation as I have been able to make leads me to the conclusion that there is no well defined nor generally accepted missionary educational policy in the three Latin fields to which I am related. The absence of such a policy results: First, in the lack of coordination (*a*) in the work of the several schools of different grades operated by a given denomination, (*b*) in the educational work done by Woman's Boards and that of general Boards, (*c*) in the educational work of the several denominational Boards in a given field. In the absence of a system properly correlated few of the pupils who enter our school are really educated. In the absence of such a system there is no satisfactory basis of cooperation on the part of the denominations when this important question comes up. Again, the absence of a policy results in a lack of balance in the work being done for girls and that for boys. A conservative estimate shows five schools for girls to one for boys and in school seven girls to one boy. Ten dollars are expended in the education of girls, to one dollar invested in the education of boys. The result is that much of the best output of the girls' school is lost. They go out educated, Christian or in sympathy with Christianity. They naturally marry and establish homes. There are very few educated, Christian young men for them to marry. They therefore marry Catholics or agnostics or men wholly indifferent to religion and hence drift back into the darkness from which they came. Through this lack of coordination and lack of balance in our educational work we are failing adequately to establish the Christian family, the essential unit of a Christian civilization. There is here a waste in money and a waste of result. I naturally would not recommend closing the girls' schools, but would urge establishing more boys' schools, even if this has to be done through the help of the women's organizations. As an economic proposition our home constituency will demand a missionary educational policy which will guarantee a correlation of schools, a cooperation of agencies and a conservation of results. The present haphazard method, waste of money and dissipation of results, can no longer be justified in view of this Congress and its promise

of a better understanding of our common problem and the promise of better method and results.

Rev. G. B. WINTON, D.D. (Methodist Episcopal Church, South, Nashville, Tenn.): It seems to me that Latin America stands in immediate and urgent need of a few colleges, using that word in the sense that is given to it in the United States. I am aware that there is no definite place for such institutions in the system of education generally accepted in these countries, which is European rather than American. Any European system, however—the French, for example—will have to suffer a measure of modification to adapt it to the needs of the Western Hemisphere. Why should not the best and most distinctive educational institution of the great republic of North America, born of the intellectual travail of its people, be permitted to exert its influence? In any event, it must be evident to students of the educational affairs of these Latin republics that there is at present a wide gap open that ought to be closed. The national universities care well for the process of finishing, especially in professional studies, and the primary work is equally well organized. But already the evangelical missions have properly seen the need of intermediate training. The schools which they have established are principally high schools in grade. This gives the students into the hands of the churches at that age when they especially need religious guidance. But precisely for this reason it seems deplorable that they should have to fail of further studies or else take the risk of a plunge at a still tender age into the atheistical atmosphere of the state universities. These students are the men and women who should be the future moral leaders of their countries, but only too often they either miss their higher training or in the attempt to secure it make moral shipwreck. They lack access to that best of all training, four years in a happy and helpful college atmosphere. Could they have that first, they might then risk taking their technical and professional studies in the university. Besides this group, there is another which would profit greatly by the proposed colleges. From the institutos of Mexico, the colegios and liceos of South America—which are mostly of preparatory grade—a very large number of young men and women would go to these American type colleges, in preference to taking the studies of the departments of literature or philosophy in the universities, departments which are universally less satisfactory than are the professional faculties. The competition of an independent college would, no doubt, tone up and differentiate these now discounted segments of the universities. I trust that I shall not be misunderstood if I add that it is better that the institutions I am proposing be established as independent colleges. They should be on a broadly Christian basis, properly safeguarded, but not denominational nor even interdenominational. There is not time to develop the reasons, but my own judgment on this point is clear. College teaching is, in our

day, almost wholly in the hands of Christian men. So also is college administration. It will be safe, therefore, to set up independent colleges, after the manner of Robert College, in Turkey, trusting them to remain true to our Christian ideals and to do the work for Latin-American youth which so much needs to be done.

Educational Strategy

Rev. Samuel Gammon, D.D., (Presbyterian Church in U. S. A., Lavras, Brazil): I approve of central committees of missionary education to serve as boards of strategy for each area in Latin America. First, such careful study and full cooperation are needed to cope with the educational needs of the peoples and especially with those of the church. Illiteracy ranges from forty percent. to eighty percent. in Latin America. While the percentage is very much smaller in evangelical communities, still there is great need everywhere. Again, there should be such a central committee to bring order out of the confusion and anarchy that reign in this department of missionary work. The statistics given by Commission I show that we have in Latin America thirty-five seminaries and training schools with six hundred and fifty-six students, ninety-one boarding and high schools with five thousand four hundred and sixteen students, and nine hundred and ninety-seven primary and day schools with one hundred and six thousand two hundred and seventy-nine pupils, giving thus a total of one thousand one hundred and twenty-three schools with one hundred and twelve thousand three hundred and fifty-one students. There is little standardization in the classes of schools and in method of work among the various denominations, or even, in many cases, among schools of the same denomination. Coordination in classes of schools and courses of study is sorely needed to enable students to pass from one school to another of equal grade, or to another of higher grade. Such coordination can come only through cooperative study and planning. In the third place, such a central committee might prove the ready means of securing the cooperation among the various agencies at work that is absolutely necessary for the proper solving of the problems of secondary and higher education in Latin America. The supreme aim and purpose of mission work here is to bring to bear on the individual and social life of Latin America the saving influences of the gospel of Christ. The natural and necessary agent for the complete realization of this aim and purpose is an efficient, self-governing and self-perpetuating native church. I hardly need to add that the indispensable condition of establishing such native churches is a thoroughly prepared native ministry. Without such a ministry all efforts will fail. To the securing of this ministry all energies should bend. For its preparation, we should have—under positive and aggressive Christian influences—secondary and professional schools in the principal centers of Latin America: one for the Antilles,

one for Mexico and Central America, one for the northwestern republics, one for the southern republics, and one for Brazil. And these schools must be ably manned and thoroughly equipped. I may add that we believe we have already the beginnings of such federated action in Brazil, where six professional courses are now in operation. Fifthly, this central committee should be able, also, to solve another most important problem, viz., that of placing the benefits of Christian education within the reach of our Protestant children. When we have provided schools and made them effective agencies for the training of youth, only one-half of our great educational problem has been solved. What advantage is there to the native Church in our having well-equipped schools, if they are not within reach of the native Christian families? We must prepare and send out teachers to conduct schools among our country churches. These schools should be conducted and supported by natives. And, finally, provision must be made by which the choicer spirits discovered in these small schools may enjoy the advantages of the institutions of secondary and higher learning.

Professor Erasmo Braga (Presbyterian Church in Brazil, Campinas): I wish to speak concerning the weakness of theological training in South America. The first cause of this is the lack of a proper organization and equipment in our training schools for students for the ministry. Our seminary at Campinas had been open twenty-two years before a thorough curriculum was provided with the requisite training for students who were to enter the seminary. This lack of definite strength leads to haphazard methods that are hazardous. Again, there must be correlation between the training schools and seminaries and the system of national education in our country. We ought to agree that mission schools cannot monopolize the training of good young men. We ought to begin to expect to draw from the government schools by voluntary action some candidates, and good ones, too, for the work of the ministry. Again, our methods of recruiting students are defective. We have many good ministers of high standing in society working all over the Latin-American countries. Some people think that after dedicating their children to God in their early days, that they will surely go into the ministry if they go very early to a missionary school and are educated by the missionaries. They throw the whole responsibility onto the mission school. This brings varied and uncertain results. We pastors must select and train. We sometimes select our young men as candidates for the ministry, just because they appear to be good, and sometimes we make a bad mistake. Alongside of this tendency is that which prevails to suggest short cuts to students, not requiring from them a very thorough secondary and college education. In our seminary, at least, pressure is brought to bear upon me and upon

my colleagues to let students go out of the seminary without a proper theological education. We have, too, many differences of opinion and policy on the field among the several denominations and among the leaders of the individual denominations. Hence we have too many seminaries in Latin America, small institutions that added together would hardly make a regular seminary in any other country of the world. We ministers sometimes are self-willed, but if we try to realize our plans, people often call us blockheads. The situation is further complicated by the ideas prevailing concerning the different standards of training for candidates for the ministry and candidates for evangelistic work. Many feel that it is not worth while to keep a man several years in college and in the seminary, when the churches are loudly calling for them. We also have differences of opinion regarding the location of theological schools in a large country like Brazil. There are several centers of theological education, under the guise of Bible schools, which overlap the work properly done by the seminary. As to the preparatory training of the candidates for theological education, you can find seminaries, so-called, that pay little attention to it. Some of them do not even deal with the shirkers as they should. The result is insufficiently trained ministers, who attempt to go out and work among the leaders of South America. We must be very careful that only leading men do this work.

Rev. William Wallace, D.D. (Presbyterian Church in U. S. A., Coyoacan, Mexico): It has been well said that one of the finest products of the present age is the constructive critic. His genius is behind all the successful enterprises, whether in science, government, or business. The work of the Panama Canal was facilitated by the very efficient work of our French predecessors. Our force recognized their weaknesses and accomplished what they had failed to do. The report of the Commission brings before us a great deal of good work accomplished along the lines of the preparation and education of our ministers in Latin America, but we must not be satisfied with what has been accomplished; yet it will require a constructive genius, not only at this Congress but also upon the different Boards and different committees, to develop the much larger and wiser and more sucessful work which is needed today. Now, every constructive genius must have an aim, an objective, and that has been indicated to us in what the Report has said about the preparation of the minister. In our great system of theological education we must bear in mind first, the preparation of a select body of religious leaders, men of sufficient brain capacity as well as men of spiritual equipment, whose previous preparation has given them the mental poise necessary to make them real leaders. For this picked corps we should furnish, first, a course as good as can be given anywhere in the world, so that our graduates in Latin America will have all the mental

and spiritual equipment of their Anglo-Saxon brothers, and in addition, may have that knowledge of their own country and of their country's traditions that is so necessary for the work of such leaders. In the second place any system of theological education should provide for the preparation of the much larger body of local workers. Sometimes we call them "lay workers," although I would include humble pastors who are not able, because of their age or of their lack of mental capacity, to take a full course of study, but who are eminently useful in the work of the local pastorate. I would also include our Bible colporteurs, very few of whom have received any special preparation for their work, evangelistic Young Men's Christian Association workers, Young Women's Christian Association workers, deaconesses, and all other workers who need wise leadership to carry through the work of the church.

Let me tell you of my ideal scheme of religious education. First, an interdenominational committee should divide Latin America into natural areas, selecting suitable locations for the establishment of interdenominational seminaries and Bible institutes. Second, a sufficient staff of professors to do the work that is needed should be provided. Third, each school should hold a continuous session during the year, thus utilizing fully the money invested, and enabling mature students to push their way through in shorter time. Again, the professors should go out and hold Bible institutes in the country. Moreover, a great working church should be built up in connection with each institution. And last of all, the plant should be a great spiritual dynamo, pulsating with divine life which comes from the throbbing heart of the crucified Christ, the head of the Church.

Cooperation in Education

Rev. John F. Goucher, D.D. (Methodist Episcopal Church, Baltimore, Md.): The phases of cooperation will depend upon our ideal of Christian education. The thing we want to do of necessity cannot be done without cooperation. Where Christian education is sporadic or disarticulated, no cooperation will be possible; or at least it will be very difficult, if our ideal of Christian education is at all comprehensive. With the school as an essential factor in Christian education, to develop every faculty and function of the individual to its highest possibility, then our schools must be properly articulated and organically related to the problems to be solved. When we come to face up to the whole matter we will discover that interdenominational cooperation is necessary in every phase of Christian education from the lowest to the highest. First, it is necessary for the standardization of Christian schools. The school calling itself Christian which carries a name which does not describe its proper grade ought to strike the word "Christian" from its corporate name. Interdenominational cooperation is essential for

the articulation and standardizing of Christian schools. Every effort in education should have an objective and a program, so that every item of activity will contribute to the realization of that objective. Again, interdenominational cooperation is essential for supervision. The one great need of Christian education is suitable supervision of each college area in order that standardization and articulation shall be realized and maintained. Without such supervision, efficiency is impossible. It is even necessary for the higher education. It would be amusing, if it were not pathetic and tragical, to hear people talking about higher education, and then saying that they do not need to unite with other denominations in order to establish universities in Latin America. Just consider what the governments are doing in Latin America. At Montevideo the university has an annual budget of about $325,000, and the large university in Chile has an annual budget of about $375,000. At Lima there is an annual expenditure of one million dollars. That great university has ten million dollars invested in grounds and buildings and equipment. Now, if one million dollars expended annually were capitalized at five percent., it would call for capital of twenty million dollars. Some denominations are proposing to put three or four institutions by the side of such a university to compete with it. What we really need is a thoroughly organized and amply equipped system of Christian education for Latin America, the fundamental principle of which should be that each institution shall be thoroughly first class and the best of its kind. Such a plan will make a larger contribution to the cause of Christianity than forty institutions working below the line of efficiency. When we have fewer institutions but infinitely better coordinated and standardized institutions, then we shall not need to work for recognition. Our excellence will compel it.

Rev. Eduardo Carlos Pereira (Presbyterian Church in Brazil, São Paulo): The purpose of the college is to educate, the purpose of the pulpit is to evangelize. There is this clear distinction. I would appeal for increased force and efficiency in educational work for the sake of the preparation of a native ministry, which will fulfil the function of the pulpit. There is, it seems to me, a lack of evangelical influence throughout the system of education. It should permeate the whole life and work of the educational system. I hope that the women present will remember that there is a great field and a large opportunity for educational work in the way of orphanages among the children of my country.

Rev. William H. Rainey (British and Foreign Bible Society, Callao, Peru): We need a great university to be situated at some strategical point in Latin America. This university should be interdenominational for two reasons: first, because there is no one mission Board that has sufficient funds to equip such a university properly. The Christian university, because it is

Christian, should be in no wise inferior to those already existing on this continent. It should rather be superior in every sense, and cover a broader scope of work. Secondly, it should be interdenominational, because otherwise there would be the danger of the graduates leaving the school with a denominational bias or prejudice, which would be nothing short of a calamity for the work in Latin America to-day. We do not wish to perpetuate in the mission field the denominational differences which disunite us in the home lands. God is saving us from denominational fanaticism and probably this Congress is a proof that we are very nearly saved in this respect. But now and again we do meet people who have no good word for any other Communion than their own. Such people are very few indeed, but the damage they do is out of all proportion to their numbers. If the evangelical work in Latin America is not sufficiently developed to support such a university as I have in mind, I would like to suggest that we supplement the curriculum of the state universities by putting religious instruction within the reach of these students who wish to take advantage of it. This can best be done, in my opinion, through the Young Men's Christian Association. We have masses of students in cities like Lima and Santiago de Chile. In Lima we have the oldest university in Latin America. In that city there are literally thousands of students. In Santiago we have a similar situation. Nearly all the students are agnostics and unbelievers. They have long ago dropped the beliefs of the Roman Catholic Church, and there can be no question whatever that they constitute a legitimate field for missionary effort. I have been working for ten years in South America now in four different republics; and in the capital cities of these republics where I have dwelt I have tried to make friends with one or two intellectual men, to influence them and, if possible, to bring them to Christ. As a point of contact I have given free English lessons or lessons in other subjects. In one town where the youths had a craze for boxing, three of them came to me and asked me to give them lessons in the "manly art of self-defense." I felt it worth while to go outside of my own particular work to establish a point of contact with this almost inaccessible student life. It gave me a free and friendly relationship. I asked a Christian worker the other day how other workers among students presented the Bible to them. "I don't know," he said, "but I expect they water it down a good deal." I hope that is not generally true. A watered-down Gospel would not have sufficient strength in it to change the life of a person. There is a real danger here that in our keenness to reach the intellectual life of the country we shall be tempted to lower our standards and make the gospel more easy than it really is.

The People's Institute

Miss Jessie L. P. Brown (Christian Woman's Board of Missions, Piedras Negras, Mexico): I want to tell you something of the unique (so far as I know) educational work we are doing and planning in Piedras Negras, Mexico. Mr. Inman told you on Saturday of the start of the People's Institute, which combines the work of a social settlement, the public library, an Organized Charities, a society for the prevention of cruelty to animals, and all other benevolent, educational and reform organizations of the ordinary American city. Our educational work has been mainly with the young men and women beyond school age, of the middle or artisan classes, though a wide and intimate social contact has been established with the upper classes, and our relief work, consisting of a free clinic and organized charity, brings us in touch with the poorest. Though there is no important social or civic occasion to which we are not invited or in which we do not assist, thus far our active emphasis has been placed on the educational and civic points of view. The first four week-nights (and may I say that the program that I am going to describe has been somewhat interrupted by the disturbed conditions) the Institute has classes in fifteen subjects, including Spanish and English, shorthand, typewriting, Spanish language, Spanish grammar, English, ethics, hygiene and gymnasium. During the public school vacations the school children have afternoon club meetings, at which lessons in sewing and in music, games and readings are given. Each night, between classes, there is a short public conference, at which current events, philosophy, or history are briefly discussed. The program may be musical or literary, or on some subject of popular interest by local or outside talent, but it always aims to be informational, educational and inspirational. Friday nights are given over to concerts, public club and society programs or to games. The national Mexican and American holidays are always celebrated, one important work of the Institute being to interpret the two nations on the Rio Grande to each other. A circulating library encourages and keeps men at home evenings, while their families may play the games we loan them. The reading room and games at the Institute are always open. Moving pictures, public baths, domestic art and science, a printing press, minister to a many-sided education and give us a point of contact which distinctly and exclusively religious education would not. Every one in the community has learned that, while we are Evangelicos, he or she—and especially he—is in no way compromised religiously by attending any activity of the Institute—and the citizen has learned also that we are there to help solve his any and every problem and to try to meet his every need. It was the need of the Mexican woman as I saw it, that led me to make a series of investigations in New York and other eastern cities last summer on the possibili-

ties of industrial training for the Mexican—the Latin-American —women. The position of the European woman after the war and her relation to the man worker, whose place she has been forced to take, is being widely discussed. In Mexico, not the position of woman, but her condition must be studied, especially the poor woman. The Mexican woman is not efficient. I doubt not that this is true of all Latin-American women of the poorer class (as well as Anglo-Saxon, may I add). The Mexican woman is a good mother so far as she knows, but she is seldom an efficient mother, housekeeper or wage-earner. Industrial efficiency and so industrial education has a vital relation to the missionary problem. When the economic support of thousands of families falls on the wife, or widow, or deserted mother of a family, who has no industrial efficiency, the moral condition is very apt to be below par. The world-old problem of the easiest way too often is the only way to get bread and butter for the little mouths. I am convinced that one great factor in the solution of the moral problem of Latin America is to give the woman an economic value, a trained efficiency that will put her above the parasitic life of immorality or the idle dependence on the male members of the family. I believe our duty is to give the Latin-American girl a value in the "home" market, where she will be the trained ancestor of right thinking and right living generations, and in the industrial market, where she can make a place for herself in the hundreds of native and importable industries that can be started and that are adapted to women workers. With marriage or unskilled tasks as her only outlet, her only available career, we cannot hope to raise the standard of womanhood. I believe we ought to have systematic industrial training for women, work adapted to Latin-American women, which means that there ought to be some artistic appeal or chance for creative genius to exercise itself. It should not be a training in grafted or imported industries. Each mission should study the possibilities of the soil, the crops, the climate, the inhabitants, the markets of his community, to choose whatever industrial education will be most profitable and adaptable to the people, especially to the women of the community. Nearly every industry I might mention is being carried on in some section,—jewelry making, garment and candy making, preserving fruit, lace, drawn-work, basketry, but these could be utilized elsewhere and new industries commenced, if the missionaries had the eyes and constructive imagination of a David Livingstone. I am not urging that we introduce the factory, nor the sweat shop to the Latin-American woman. I merely hope to give a trained skill to her naturally clever fingers, to open wider her vision and create in her a self-respect, because she has a real value, a real place in the world. I would not defeminize her to make her a mere cog in the industrial world. The Latin-

American woman is essentially feminine; by education I would make her efficiently so.

Educational Conditions

Rev. Tolbert F. Reavis (Christian Woman's Board of Missions, Buenos Aires, Argentina): Ten years ago, when the Student Volunteer Convention was in session in Nashville, a cable was received from Japan which read "Japan leading the Orient—but whither?" Educationally speaking, we might apply that same expression to Argentina. She leads, but whither? Argentina has over six thousand five hundred schools, seventeen thousand teachers, and pupils in the schools amounting to eight hundred and seventy-two thousand out of a student population of a million and a half. The university has an attendance of some five thousand, mostly young men. The budget last year from the national board of appropriation amounted to forty-five million pesos. Four million pesos went to the great university. I am not reciting these facts to boast but to call attention to the real situation. When we read such books as those of Lord Bryce and Col. Roosevelt, we must be careful to use our judgment. The reality is often obscure. There are curious contradictions in Argentina. There are over six hundred and sixty-eight thousand school children out of the school population of a million and a half who do not attend school. Over one-third are not in school. The material civilization of which we hear so much is now on trial in Argentina; and, many are finding that there is something yet wanting. One of the great men of Argentina has found out that the growth of population in the last twenty-seven years has been threefold, while the growth in crime has been sevenfold. Out of fifteen thousand criminals, one third is below the age of twenty years. This same author draws a telling picture of the life of children in the city of Buenos Aires. According to him the majority of the wrong conditions should be laid at the door of imperfect education.

Rev. Silas D. Daugherty, D.D. (Evangelical Lutheran Church of the General Synod, Philadelphia, Pa.): I was much interested by what has been said on the importance of kindergarten education. I am convinced that it should be given much emphasis. It is important for the reason that we must change the moral conceptions of children in South America, and unless we do it at the primary age, it cannot be done at all. Again, let me emphasize coeducation. Every student of educational conditions in Argentina and Uruguay must agree with me that the time must be hastened when coeducation will be common. We cannot much longer keep the boys in one school and the girls in another school. The fierce prejudice among the boys in favor of separate education has paralyzed the judgments of educators in South America. But it is possible to have boys and girls respect each other, just as well as in North America. Finally,

a word about the native minister. To get a good minister anywhere, we must implant ministerial ideals and ambitions in the life of the boy in childhood. This is as true in Argentina as in Pennsylvania.

Rev. James Hayter (American Bible Society, Guatemala City): Little has been said in our discussion to-day with reference to educational conditions in Central America. We have five millions of people there without a single normal, or training or theological school. In the city of Guatemala there are two boarding schools, one in the capital and one on the coast. We also have one very small boarding school for the boys. We do not have any elementary schools. Among these five millions of people there is not even one elementary school for the children of believers, of which we have at least four thousand. I am here especially this afternoon to plead for that million and a quarter of Indians that we have in Guatemala. The Bible Society can do nothing for them, because they can neither read nor write, yet there are openings on every hand. There is not a single village or town throughout Guatemala where we could not plant mission schools; in fact, the president of that country and the government would help us, if we would only send men and women there to do the work. President Estrada Cabrera has promoted the construction of school buildings all through the country, and there are magnificent university buildings; but for the supply of teachers there is not even one normal school. What we need to do in Guatemala, as well as at Nicaragua, is to establish schools amongst the Indians, where they can be taught to know Spanish and will therefore have access to the Spanish Bible and to Spanish literature.

The Closing Address

President Henry Churchill King, LL.D.: I would call attention in closing this discussion to certain great outstanding impressions that this whole survey has made, at least upon me, and I am sure upon many of you. Notice in the first place, six significant facts: (1) The enormous illiteracy, from forty to eighty percent., with whole sections of the population quite unreached educationally; (2) yet in many places a well organized system of education from elementary to university; (3) the strongly marked leadership of the highly educated man in Latin America, a fact generally conceded at this Congress; (4) their wide-spread rejection of religion as being out of date; (5) a very inadequate training of the Christian community, especially of Christian leaders, both teachers and preachers; and (6) the dire need of industrial and agricultural training for the economic uplift of the people, a need increasing in urgency the more we carry our message to the native Indian populations. Secondly, corresponding to these six outstanding facts are corresponding demands: (1) The enormous illiteracy means that

there can be no doubt that our help is really needed. Missionary elementary schools are obviously called for and are likely to be for years to come. (2) We are face to face with a well organized system of education from the elementary school to the university. That certainly means that we must be able to place our schools next to the best of the government schools and enable them to stand the comparison. Such a situation is not peculiar to Latin America; it holds true in India and Japan and will be increasingly true in China. If our schools are to stand comparison with the government schools, we must revolutionize our educational policy. (3) We face the outstanding leadership of the educated classes and cannot but realize the necessity of reaching them somehow. It almost seems as if this achievement was the great strategic objective suggested by the situation. A comparatively small number of educated men are exerting an influence, according to unanimous testimony, altogether out of proportion to their numbers. If we are to make the ideals of Christianity prevail in any measure in Latin America we must succeed somehow in reaching these educated leaders. (4) These educated leaders are said to be generally abjuring religion as out of date. That means unquestionably that we must use the modern approach to these men. We must make it plain that there is no necessity that any man, however highly educated, should abjure Christianity. To this point I will return. (5) The inadequate training of the Christian community and especially of Christian leaders, must be exchanged for a genuinely adequate training. That will mean that we must stand for higher education of the first order, permeated by the Christian spirit. This is the very essence of self-preservation for the Christian community in Latin America, or anywhere else for that matter. One of the first things the early pioneers in North America did, as you will remember, was to establish a university for the training of their ministry. Here again Latin America does not stand alone. I came back from the Orient with a very clear conviction that the weakest spot in our whole missionary enterprise there was the training of the native ministry, and it is equally true here in Latin America. (6) Finally, in answer to the need for industrial and agricultural training, it is obvious that the churches must establish some adequate means of meeting such dire economic needs. Thirdly, we are at present meeting these demands only in an utterly inadequate way. There can be no doubt, I think, about this conclusion. Someone said the other day that it seemed to him that we were still simply playing at missions in Latin America. I came back from the Orient with that very conviction. It follows that we must develop a missionary educational policy in Latin America that will be pretty nearly revolutionary. Fourthly, for any adequate meeting of these demands, it is absolutely essential, as the Commission says in its findings, that it should be done by cooperating

and on the largest scale. I wonder if any of us quite understand the degree to which cooperation on the part of human beings has increased, say in the last fifteen years. Going back for fifteen years, none of us would have believed that it was possible to get cooperation enough in any city or village to abolish the mosquito, or the common house fly. But we are seriously setting out to abolish these two insects, and we mean to add public spitting to the list of things to be abolished. We expect to cooperate enough to do that. But are the engineers for the kingdom of God to lag behind the sanitary engineers? We have seen how Gorgas and his lieutenants secured sufficient cooperation to abolish the pests that stood in the way of the digging of this Canal. Can we not get sufficient cooperation among Christian forces to take the one course that can conceivably bring us to any adequate meeting of this educational challenge in Latin America?

Let me emphasize several fundamental positions. As a Christian duty, our educational institutions must do honest work. They must do what they pretend to do. But such work cannot be done without cooperation to an extent of which we have as yet hardly dreamed. That means a common educational policy; and that in turn means the common establishment and superintendence of union elementary schools, union normal schools, union theological seminaries, and union industrial schools. Just think of the cost of one efficient college. I hold in my hands a pamphlet that contains the report of a committee from the Association of American Colleges that met just a few days before I came away. It declares that an efficient college, even on the minimum scale, for 100 students demands at least $200,000 in equipment and $300,000 productive endowment. Then it goes right on to say that that much is inadequate. Bearing such facts in mind, take also into account the increasing government provision for many schools in the very fields in which we are to work. Or think of such an industrial school as Tuskegee with an endowment of more than two millions, and as much more invested in buildings and equipment, and try to realize that such plants represent one of the most useful types of school for Latin America. Again, if ever we are really to reach the educated leaders of Latin America we must use a modern approach. I came back sick at heart from the Orient, because for one thing I found that in India and Japan there were, naturally enough, included in the missionary forces many excellent and godly missionaries, who quite unconsciously were standing squarely across the upward path of many educated Indians, Japanese and Chinese. They were virtually saying to these men that they could not have anything to do with evolution or historical criticism and be Christians. But these educated leaders need another conception of the relation to the modern intellectual world than the one they have been cherishing. We gain

nothing religiously by inveighing against modern knowledge. I do not know anything in the modern intellectual world that forbids a man being in the deepest and most real sense of the word an honest and consistent follower of Jesus Christ. I do not know any established fact in modern science that need bar his confession of Christian discipleship. This we must make clear to these men. Two or three suggestions along this line may not be amiss, for I know that the difficulties at this point are serious for many. In the first place, it must be clear that there are always two questions to be asked concerning anything: On the one hand there is the question, How did the thing come to be? That is the question of process, of mechanical explication, of immediate casual connection. On the other hand, there is the question, What does it mean? That is the question of meaning, of ideal interpretation. These two questions are quite different. The business of science is to ask and answer the first. But after that question of process has been answered, the question of meaning, of ideal interpretation is still utterly untouched. It must be answered by religion, which is concerned with the meaning of the world and of life. It is hardly possible for science and religion truly conceived to come into conflict; though religion may come into conflict with false philosophical inferences from science. In the second place, it is worth bearing in mind that a scientific theory of evolution is a question of process, and that it is also of the very essence of evolution that at successive stages something new comes in. I sometimes think that Courtney, a member of the British Parliament in the days when many of us were face to face with evolution and its relation to religion as new problems, put the thing in a nutshell when he said, "I was an anthropoid ape once, a mollusc, an ascidian, a bit of protoplasm; but, whether by chance or providence, I am not now. When I was an ape, I thought as an ape, I acted as an ape, I lived as an ape; but when I became a man, I put away apish things. Man's moral nature is what it is, not what it was." Now, there is a good deal to be said along just such a line, in recognition of the fact that any true conception of evolution must recognize that at every stage something new comes in; something that cannot be wholly accounted for by any mere analysis of the preceding stage, and no materialistic interpretation of evolution can meet this demand. A third suggestion is connected with the very nature of education. Huxley years ago gave a definition of education that seems to me still to be very admirable: "Education is the instruction of the intellect in the laws of nature—under which name I include not merely things and their forces, but men and their ways—and the fashioning of the affections and the will into an earnest and loving desire to move in harmony with those laws." Is there anything in that definition that Christianity need to find fault with? Is it not rather an occa-

sion for thanksgiving that in this whole modern world we have so much light upon these laws? Do you believe God is Creator of the world? Then He has expressed His will in this world. Do you believe He has created your being? Then He has laid down something of His law in that being. What does modern science mean, except a further and fuller discernment of God's laws and of the way in which we can cooperate with Him? In modern physiology, we have the laws of the body. In modern psychology, we have the laws of mental development. In modern sociology, we have the laws of the development of human society. All these modern sciences are simply light on these laws of God, in which we may all rejoice.

Finally, it seems to me that this discussion puts before us four special educational opportunities in Latin America. First, there is the opportunity of the solution of the paradox of discipline and freedom in education. It seems to me we have a very enticing chance in our mission schools in Latin America to combine in a more perfect degree than ever before, these two sides of education, deference and self-assertion, mental and spiritual fellowship on the one hand, and mental and spiritual independence on the part of the individual, on the other. In the second place, there is an opportunity to make a real educational contribution in the solution of the paradox of the vocational and the cultural. Thirdly, there is the opportunity for the establishment of true union theological seminaries which will contribute enormously to a continental or at least to a national evangelical Church. You remember how strongly the Commission has rated professional education in Latin America, while declaring that theological training is below the standard. Evangelical Christianity cannot expect to make an adequate impression while that condition continues. In India I found a great mission giving its native medical helpers a stiff six years' medical course, and at the same time, having in its one theological school only four pupils, not one of whom had finished in an elementary school. Such differences of standard are dangerous. Fourth and lastly, there is the opportunity of establishing, as the Commission pointed out, three great Christian universities. You know that much can be said upon that. My heart ached in India to get hold of money enough to put down beside these great government universities at least one Christian university of such high grade that it would bear comparison at every point, and bring the pressure of a genuine Christian environment and spirit to bear upon the national universities. There is a similar need in Japan, and it is equally apparent in Latin America. Just think what it would have meant to our higher education in America, if it had all been from the beginning in the hands of the state universities. I believe in state universities; but I believe that in North America our private colleges and universities have rendered a great service to the state universities, and like-

wise have done for the nation what could not have been rendered by the state institutions alone. I have the happiness of being the president of a college one of whose alumni left more than two millions for educational work in Asia, Japan and the Balkans. There was a time when his sole charitable beneficiary was Oberlin College, but I am glad that that will was changed. I am glad he put two million dollars into this educational work on the foreign missionary field. I believe that his gift is the forerunner of many similar gifts. How significant a thing it would be, if any men, who have gotten great wealth out of these Latin-American countries, would awake to their opportunity to establish three great Christian universities in Latin America. Of course I put first for them, and for us all, the determination to do justly, and to love mercy, and to walk humbly with God; but if they have any money after they do that, I hope they will put it back into these countries in educational work.

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